

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

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ENTIRE SANCTIFICATION IN THE COURSE OF STUDY FOR UNDERGRADUATES.

[The following paper was written by the Office Editor for a book soon to be issued by Rev. S. L. C. Coward, entitled "Entire Sanctification from 1739 to 1899." We would be glad if our readers would preserve the articles until the series is completed, then with the entire paper before them, they will have a statement of one very important doctrine upon which every itinerant in the M. E. Church, South, has been required to pass an approved examination.—Editor]

According to the law of the Methodist Episcopal Church, South, every traveling preacher, before he is admitted to elder's orders, must pass an approved examination on a Course of Study covering a period of four years. This Course of Study is arranged by the Bishop of the church, and the books thereof are (presumably) selected with reference to the needs of the preacher in order to fit him for the duties of the Methodist ministry. No special training in a theological seminary is required in order to admission into the traveling connection. But those who preach among us must needs have some knowledge of the doctrines, discipline and history of the church which sends them forth. To secure this knowledge, the church has wisely adopted the plan of requiring its ministers, during the first four years of their connection with the Conference, to take up and pass examination on a course of study covering the points upon which information is most needed.

It is to be taken for granted that our Bishops know what Methodist doctrine is, and that in selecting a Course of Study for undergraduates, they have selected those books which give the truest and best expression to the teachings of our church. If, therefore, a question be raised as to what we, as a church, believe, it is reasonable to suppose that a satisfactory answer can be obtained by consulting the books of the Course of Study prescribed by the Bishops for our undergraduates.

On the doctrine of Entire Sanctification this Course of Study is not silent. At least five of the books prescribed treat the subject specifically, or touch it in such a manner as to give it a doctrinal expression; and certainly these ought to have some weight in determining the teachings of the Methodist Episcopal Church, South, on this vital doctrine.

The books of the Course of Study which treat of this doctrine, are these: Wesley's "Explanatory Notes on the New Testament," Wesley's "Sermons" (I and LII, inclusive), Watson's "Theological Institutes," Pope's "Higher Catechism of Theology," and McTyeire's "History of Methodism." An examination of these books discovers the following teachings:

1. A clear distinction between the GUILT, POWER and BEING of sin. "The GUILT is one thing, the POWER another, and the BEING yet another." (Wesley.)
2. That JUSTIFICATION is "pardon, the forgiveness of sins," by which we are delivered from the "consequences of our guilt; that REGENERATION is that renewal of our nature which gives us dominion over sin, and enables us to serve God from love, and not merely from fear." (Watson.)—"the one is the taking away the guilt, the other the taking away the power, of sin." (Wesley); and that ENTIRE SANCTIFICATION is "a still higher deliverance from sin" (Watson) by which the "being," or "body" of sin is destroyed. "That believers" (i. e. the justified and regenerated) "are delivered from the guilt

and POWER of sin, we allow; that they are delivered from the BEING of it, we deny." (Wesley.)

3. While JUSTIFICATION is a relative change affecting our legal standing before God, SANCTIFICATION is an actual change wrought in the soul by the Holy Spirit in delivering it from sin and renewing it in the image of God. It is a comprehensive term, covering the whole process of the soul's deliverance, and includes all there is in regeneration, dying to sin, mortification of our members, etc.

4. They constantly distinguish between "SANCTIFICATION," (the process) and "ENTIRE SANCTIFICATION" (the completion of the process). While "sanctification" BEGINS in regeneration and is concomitant with Justification, it is not COMPLETE until the "root," or "body" or "being" of sin is destroyed.

5. That ENTIRE sanctification is not identical with regeneration, but is subsequent to it; that it is attainable in this life; that it is not gradual and by growth, though it may be preceded by a gradual dying to sin, and be followed by a subsequent growth in grace; but entire sanctification is "instantaneous" and "by faith."

That the above propositions furnish a true and faithful exposition of the teachings of these books, we shall now proceed to show by quotations from each. We take up the authors in the order given above.

I AND II, WESLEY: NOTES AND SERMONS.

Inasmuch as the works of Mr. Wesley are included in our doctrinal standards and are fully considered in another part of this book, we shall be content with a few quotations from the Sermons, and refer the reader to the chapter on "Our Doctrinal Standards" for a further exposition of their teachings. In the sermon on "Sin in Believers" (No. XIII) Mr. Wesley says: "I use indifferently the words REGENERATE, JUSTIFIED, or BELIEVERS, since, though they have not precisely the same meaning (the first implying an inward, actual change, the second a relative one, and the third, the means whereby both the one and the other are wrought), yet they come to one and the same thing, as every one that believes is both justified and born of God." He goes at once to the heart of the issue by propounding the following question: "Is there any sin in them that are born of God, or are they wholly delivered from it?" That there may be no misunderstanding as to his meaning, he adds: "By sin, I here understand inward sin; any sinful temper, passion, or affection, such as pride, self-will, love of the world, in any kind or degree; such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ."

"The question is not concerning OUTWARD SIN; whether a child of God COMMIT SIN, or not, * * * but simply this: Is a justified or regenerate man freed from ALL SIN as soon as he is justified? Is there then no sin in his heart?—nor ever after, unless he fall from grace?"

Having thus made the issue plain he proceeds to a statement of his views as follows: "We allow that the state of a justified person is inexpressibly great and glorious. He is born again * * * He is a child of God, a member of Christ, an heir of the Kingdom * * * His very body is the 'temple of the Holy Ghost' * * * He is 'created anew in Christ Jesus'; he is WASHED, he is SANCTIFIED * * * and he has power both over inward and outward sin, even from the moment he is justified."

"But was he not then freed from all sin, so that there is no sin in his heart? I can not say this; I can not believe it; because St. Paul says the contrary."

In the sermon on "The Repentance of Believers," he says: "We allow, that at the very moment of justification we are BORN AGAIN; in that instant we experience that inward change from 'darkness into marvellous light;' from the image of the brute and the devil into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then ENTIRELY changed? Are we WHOLLY transformed into the image of him that created us? Far from it; we still retain a depth of sin; and it is the consciousness of this which constrains us to groan, for a full deliverance, to Him that is mighty to save." In this same sermon he says: "From what has been said we may easily learn the mischievousness of that opinion—that we are WHOLLY sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken that we need no longer follow, or be led by, it; but it is by no means true, that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated."

Nor does Mr. Wesley leave us in doubt as to HOW and WHEN deliverance from this remaining sin may be had. It is BY FAITH, and INSTANTANEOUS. You are to believe (1) that "he is able to save you from all the sin that still remains in your heart;" (2) that he is not only ABLE, but WILLING to do this. "He has promised it over and over in the strongest terms." "You have therefore good reason, to believe, he is not only able, but willing to do this, to cleanse you from all your filthiness of flesh and spirit; to 'save you from all your uncleannesses.' This is the thing you now long for; this is the faith which you now particularly need, namely, that the Great Physician, the lover of my soul, is willing to make me clean. But is he willing to do this to-morrow, or to-day? Let him answer for himself. 'To-day, if ye will hear my voice, harden not your hearts.' If you put it off till to-morrow, you harden your hearts; you refuse to hear his voice. Believe, therefore, that he is willing to save you TO-DAY. He is willing to save you NOW. 'Behold, now is the accepted time.' He now saith, 'Be thou clean!' Only believe, and you also will immediately find 'all things are possible to him that believeth.'"

Words could not be plainer than these. How fully they confirm the propositions laid down above, the reader will at once perceive. With these Sermons in the hands of every itinerant preacher, it is astounding that there should ever be, among Methodist people, any question as to the teachings of our Standards upon the doctrine of entire sanctification.

(To be Continued.)

It was our pleasure last Sunday night to listen to a very interesting address on Japan, given by the Rev. W. E. Towson, who has been a missionary in the Island Empire for ten years. The address was given at the West Broadway Methodist Episcopal Church, South, of this city, and was full of instruction and facts that entertained and pleased the large audience present. We are glad of this opportunity of coming in contact with Bro. Towson. Though his name has been familiar to us for quite a while, it was our first privilege of meeting him. We very much enjoyed his fellowship during the few hours we were together,

CONTRIBUTIONS.

BUNYAN PAPERS ON CHRISTIAN EXPERIENCE.—7.

With illustrations from "Pilgrim's Progress."

REV. C. F. WILCOX.

What Christian saw in the Interpreter's house made lasting impressions upon mind and heart, and in mingled hope and fear he began to gird up his loins and to address himself to his journey. "The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city," said the Interpreter. So he went on his way giving thanks for all these things, and praying for grace to make them profitable.

His burden is still wearisome, but now he is near his deliverance from this sense of guilt, which has been deepened by the revelations lately granted him, but which have also prepared him to accept his deliverance from Him who alone can break "the power of cancelled sin," and set "the prisoner free," instead of continuing to rid himself of his burden by his own direct efforts.

Christian had gone but a little way from Interpreter's house when he "came at a place somewhat ascending, and upon the place stood a cross, and a little below, in the bottom, a sepulchre." Here his burden fell from his back and disappeared in the sepulchre, and he, himself, began to sing for joy because of this unexpected deliverance. Salvation is a religion of blessed surprises. Christian was not seeking to be rid of his burden when it fell from his shoulders and he lost sight of it. While he was seeking comfort, rather than to be holy, he was weighed down by his sense of unfitness for heaven. But when he had made up his mind to believe in Christ's atoning sacrifice for sinners, and rest upon it by faith, feeling or no feeling, deliverance came. His experience in the house of the Interpreter has revealed the fact that Christ alone can save; and all at once, while his attention is occupied with Christ's sufferings and death, by faith he saw him on the cross paying the debt that sinners owe to God; and he was enabled to believe him as his own personal Saviour, and cried out in joy, "He hath given me rest by his sorrow, and life by his death." One loving, yielding look to Christ has accomplished, in a moment, what all his weary struggles have hitherto failed to bring about. Salvation is by faith; not of works, lest any man should boast. "Look unto me and be ye saved, all ye ends of the earth."

"There is life for a look at the Crucified One,
There is life at this moment for thee;
Then look, sinner, look unto him, and be saved,
Unto him who was nailed to the tree."

Christian's burden fell into the sepulchre, where it was seen no more. What is the meaning of this? Is it not to teach us that God's forgiveness of sin is so complete that it amounts to an absolute oblivion? This is just it. Bunyan here brings out the glorious fact which the Scriptures teach, that with God, there is no remembrance of pardoned sin. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). "And their sins and iniquities will I remember no more" (Heb. 10:17). These are a few of the declarations of this blessed Word that God will never call to mind the sins he has forgiven; and then it follows that he must feel toward the pardoned one as though he had never sinned against him. Mr. Spurgeon once said: "I am

blessed, thank God, with a splendid memory for forgetting what anybody says or does against me. I forget it, not because I try to do so, but because I cannot help it; and therefore I claim no credit for it. The other day when I was speaking kindly with a person, I was reminded by another that this man had done me a great injustice years ago. I had no recollection of it, and when it was brought before my mind I was grateful that I had forgotten it, because I could honestly treat the man as a friend, as indeed he now is. The occurrence was banished from my mind till my memory was refreshed about it. The gracious Lord can never be refreshed in his memory concerning the sins of his people; they are gone past recall. As far as the east is from the west, so far hath he removed our transgressions from us."

That he does not remember the sins of the pardoned is proved also by the fact that he takes the vilest of the vile who come to him and puts them out in his service and blesses them with great success. John Bunyan is an illustration. Jerry McAuley is another, and there have been thousands like them.

Now, beloved, if God forgives you, and forgets that you ever sinned against him, why is it that you will not forgive yourself? Christian saw that old bundle no more. Why? Because he did not have a cord attached to it so that he might run back there every cloudy day and haul it up, and hoist it back upon his shoulders, that he might have a lugubrious time of it, then have it forgiven off him again. Yet that is the way many Christians do with the sins of the past that God says he has cast out of mind. They dig up the old rotten meats and besmear themselves with its corruption every time they happen to feel a little down in the mouth over some temptation. Let us have done with this forever. Has there been honest repentance and renunciation? Has there been whole-hearted confession to God and real faith exercised that has made it possible for you to realize the offered pardon? Then honor the Word, and honor thy God by never again recalling your old sins which he declares he has forgotten, nor mourn over them until your joy and peace are gone. "Who shall lay anything to the charge of God's elect"—true believers? Who shall bring them into condemnation? "It is God that justifieth," acquits them from condemnation, and accounts them righteous, and who will defend them before all accusers. Hallelujah!

While Christian stood there, lost in wonder that the sight of the cross should thus ease him of his burden, behold three shining ones came to him and saluted him. The first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate.

Here God the Father, God the Son, and God the Holy Ghost unite in assuring the sinner of his pardon, regeneration and adoption into the family of God. And it is instructive to note the fact that Christian is clothed with the robe of Christ's righteousness after his sins have been taken away and he has received assurance of that fact by the Holy Spirit. It was not a throwing of this robe over a corrupt, unrenowned nature, but it was put upon one who had been first stripped of his rags; his filthiness was taken away, not covered up.

The third set a mark on his forehead, and gave him a roll, etc. "After that ye believed, ye were sealed with that Holy Spirit of promise

which is the earnest of our inheritance." "The Spirit himself beareth witness with our spirit that we are the children of God." It would seem that this mark in the forehead stands for outward conduct as a Christian, and an open profession of faith in Jesus; and the roll with the seal upon it for the direct witness of the Holy Spirit to the fact of a present salvation.

When a man is really saved from his sins the mark of that salvation will be seen all up and down his nature. "He is a new creature." And all who know him will mark that man.

Christian knew that his burden was gone before these shining ones came to him, and he was happy. This was the witness of his own spirit, and, as Mr. Wesley says, all who are truly born of God have this, and may regard it as an evidence of their childship. "The soul loves, delights and rejoices in God, and it can no more doubt whether it loves, delights and rejoices or no, than whether it exists or no. Therefore, he that now loves God, that delights and rejoices in him with an humble joy, a holy delight, and an obedient love, is a child of God. Of this he has an inward proof, which is nothing short of self-evidence." Conjoined with this is the direct witness of the Holy Spirit, giving us the double assurance of our acceptance.

"The Spirit answers to the blood,
And tells me I am born of God."

And now for the first time Christian realizes gospel liberty. He gave three leaps for joy and went on singing. He jumped three times, and no doubt shouted like a Methodist, though Bunyan was himself a Baptist. But Baptists jump as well as Methodists when they really get saved. Some say, "I don't believe in jumping; I am sure I never felt like it." Of course not; the Holy Ghost has never put the jump in your soul; as you don't want him to, probably he never will. But God wants to save us so completely that we will be free to jump, or shout, or laugh, or sing, or keep still; and that is a good deal more enjoyable than it is to be so frozenly proper that we can't do anything.

"I shall never forget," says Rusticus, "a scene which I witnessed in my boyhood. A young man in our town had been tried for murder and condemned to die. He had been shut up for weeks in the condemned cell, with manacles upon his ankles and wrists. The governor pardoned him.

"I stood with some of my school mates near the door of the jail when he was brought out, the fetters having been taken from his limbs. As soon as he reached the threshold and the jailor said: 'You are free,' he sprang out into the bright sunshine with the bound of a hunted deer. He shouted at the top of his voice. He could not walk, but ran home, crying, 'I am free! I am free!'"

And he knew it. He needed no human voice to assure him that freedom had come. And every pardoned sinner who has savingly believed, rejoicingly sings, as memory brings up that hour of deliverance,

"My chains fell off my heart was free,
I rose, went forth, and followed thee"

"If the Son therefore shall make you free, ye shall be free indeed."

ECHOES FROM MR. WESLEY'S JOURNAL.

ARRANGED BY REV. B. F. GASSAWAY.

A few extracts from Mr. Wesley's Journal, taken in chronological order, will help to an understanding of his attitude toward the doctrine of entire sanctification in the closing years of his life. We quote first:

"May 21, 1761.—Among the believers who met in the evening, God had kindled a vehement desire of his full salvation. Inquiring how it was that, in all these parts, we have scarce one living witness of this, I constantly received, from every person, one and the same answer:—'We see now, we sought it by our works; we thought it was to come gradually; we never expected to receive it in a moment, by faith, as we did justification.' What wonder is it, then, that you have been fighting all these years as one that beateth the air?"

I emphasize a few words to bring out Mr. Wesley's view. He did not hold to the "gradual growth by works" theory, but 'instantaneously, by faith, as in justification.' In harmony with this view, we quote again:

'September 15, 1762.—The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation, for to expect it at death, or some time hence, is much the same as not expecting it at all."

If, as Mr. Wesley contends, a failure to hear this doctrine "clearly and strongly enforced," produces in believers coldness and death, may we not here see the reason for the present spiritual condition of the church? And if we can only prevent this coldness and death, by preaching so as to keep believers in "hourly expectation of being perfected in love," had we not better mend our pace along some lines? Again we quote—

"September 30, 1765.—On this, and the two following days, I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in the members or the grace of the hearers."

May we not here find a reason for the present loss in membership in our own church? And the loss in grace as well as in members? Mr. Wesley maintained these views to the hour of his death. Once more we quote—

Speaking of an account he had received, Mr. Wesley inserts in his Journal:—

"From the very time of her justification, she clearly saw the necessity of being wholly sanctified; and found an unspeakable hunger and thirst after the full image of God; and in the year 1772, God answered her desire. The second change was wrought in as strong and distinct a manner as the first had been."

This was written of Sasannah Spencer, October 24, 1774. This shows Mr. Wesley's attitude on this question. First, justified. Second, sanctified wholly. Again—

"August 4, 1775.—I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe,—wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."

Quite a different estimate on the work of sanctification from some we hear in this day and time! Hear him once more,

"July 14, 1776.—I preached in the morning at Gringley; about one, at Ouston; and at four, in Epworth market place; where God 'struck with the hammer of his word, and broke the hearts of stone.' We had afterward

a love-feast, at which a flame was soon kindled; which was greatly increased while Mr. Candy related the manner how God perfected him in love: a testimony which is always attended with a peculiar blessing."

A large number of modern Methodist preachers, far from regarding such "testimony" as a "peculiar blessing," object to it altogether. Again he writes:—

"August 14, 1776.—I preached at Tiverton, and on Thursday went on to Laimceston. Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they spoke of it only in general terms, without urging the believers to 'go on unto perfection,' and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper."

Thus declared John Wesley, the father and founder of Methodism. How different the tune we hear from some in high places in Methodist circles to-day. There is discord in the music, and it is caused by lack of harmony with the leader—Mr. Wesley. Once more:—

"June 17, 1779.—At Edinburg I examined the society. In five years I found five members had been gained! Ninty-nine being increased to a hundred and four. What then have our preachers been doing all this time? First. They have preached four evenings in the week, and on Sunday mornings; the other mornings they have fairly given up. Second. They have taken great care not to speak too plain, lest they should give offense. Third. When Mr. Brackenburgh preached the old Methodist doctrine, one of them said, 'You must not preach such doctrine here. The doctrine of perfection is not calculated for the meridian of Edinburg.' Waiving, then, all other hinderances, is it any wonder, that the work of God has not prospered here?"

In the magnificent domain embraced in the bounds of the Northwest Texas Conference, instead of *gaining*, our net *loss* in membership is 108! Our leaders are giving out many reasons for these startling figures. If Mr. Wesley were present we see at once what his decision would be. The "old Methodist doctrine" of "perfection" is barred out of our pulpits, as "not calculated for the meridians" of Texas, and this, says Mr. Wesley, is a sufficient reason why the work of God has not prospered here. Here we halt with material to spare.

"THE KESWICK MOVEMENT."

REV. J. E. IRVINE.

NO II.

At the time this *union, eclectic or compromise holiness movement* was inaugurated and conducted by Mr. Pearsall Smith in England, I was occupied holding evangelistic services on the holiness line in the Methodist Churches of Ireland and England, which resulted in the conversion of thousands, and in many being sanctified. We preached repentance, salvation by faith, and holiness right along according to the Pentecostal teaching of Peter, Paul and Wesley, and in all the churches we had believers forward seeking sanctification as well as sinners seeking salvation, and we say, to the credit of English and Irish Methodism, that none of the ministers or members of the churches, where I labored, made any objection to holiness. When it was made clear that we preached the old Wesleyan doctrine it was cordially accepted. I found very many Methodists living in the neglect of the experience, and many members of the

churches that did not even profess to have ever experienced pardon of sin, but none of them seemed to have any doubt that it was their privilege and duty to be holy. It is, and ought to be, encouraging to the holiness people in America, to know that the old mother church of Methodism is still loyal to the doctrine of entire sanctification, as taught by John Wesley and the Methodist fathers—and mothers too.

On account of my engagements at those services in the Methodist Churches, I had no time to attend any of the meetings led by Mr. Smith, except the Oxford convention; but afterwards it was my privilege to take a prominent part in the SECOND STAGE OF THE MOVEMENT led by Drs. Boardman, Mahan and Admiral Fishbourne. The Admiral, though not a Methodist, had come out clear on *entire sanctification*, and he generally occupied the chair at the convention and the rest of us delivered most of the addresses.

The conventions were frequently all-day meetings, sometimes continuing several days and were attended by large and intelligent audiences composed of Christians of different denominations, who had become deeply interested in the subject of holiness. The exercises at each service consisted mainly of powerful addresses on holiness by different speakers, and the meetings were not only seasons of great interest and spiritual blessing, but also highly instructive in the Word and doctrine of the gospel, and many were led into the experience of full salvation.

While engaged in these conventions in London I received invitations to conduct union holiness meetings myself in several other large cities, one of them from a committee of ministers and laymen in Cardiff, of which I will say a few things for the benefit of our readers before closing this narrative.

I secured the assistance of a young Congregational minister, of musical ability. We held our services there twice each day and thrice on Sunday, for six weeks, a week at a time each in Methodist, Baptist, Episcopal and Congregation Churches, some of the edifices with a seating capacity of 1500 and 2000 were crowded, and within that time more than six hundred professed conversion and gave their names and addresses, that the pastors might know where to look after them, besides the large numbers that professed sanctification. There were so many seeking pardon and holiness at times, that it was found necessary to hold after meetings for the seekers in the large school rooms of the churches. On one of those occasions about fifty professed to find pardon exclusive of the number sanctified. The names of the persons sanctified were not taken as they were supposed to be already enrolled in the churches, but at the close of the series of services in a meeting published for those who had recently received the blessing of holiness, over four hundred of them gave their names and were organized as a holiness association.

After having given this sketch of a few things about the holiness work, we propose to give, in our next article, some interesting information about the character of the teaching of the "Keswick" branch of the movement.

Mannsville, Ky.

I am moving on nicely on the Mannsville Circuit. Have had quite a number of the very brightest conversions and sanctifications. May the Lord bless you and your excellent paper. Yours, T. L. CRANDELL.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

"LOOKING UNTO JESUS."

REV. B. CARRADINE.

NO. V.

Salvation is brought to the soul by looking to the crucified Son of God. It was taught in symbol before the tragedy of Calvary took place. The Jews when bitten by fiery serpents were told to look to a Brazen Serpent uplifted on a pole. If, instead they looked at the reptile which stung them, or at the bitten place, or at Moses, or at the Tabernacle—they all died. But whosoever looked upon the uplifted Brazen Serpent lived. It mattered not how far the man was gone or how many reptiles had poisoned him; it mattered not if friends had to hold up his head and with merciful finger lift up the drooping eyelid, the instant the eye fell upon the Serpent on the Pole, the man felt a great rush of life on him, leaped to his feet and become sound and whole.

Christ Himself tells us that He is the fulfillment of this remarkable type; that he would be lifted up on the cross, "That whosoever believeth in Him should not perish, but have eternal life." Salvation for a look to Jesus.

Of course the world wonders and stumbles over this condition of pardon, men failing to see the justice involved, the love that inspired and the profound wisdom which permeates the whole infinite act and sacrifice. They especially stumble over the simple requirement of a look to be saved. The spiritual thinker sees far deeper, and knows that the looking to, means also a looking from. He who looks to Jesus is doing a marvelous thing in the spiritual life; the eye has been turned from crawling reptiles and festering wounds, from himself and surrounding friends, from the great leader Moses, and the beautiful Tabernacle, and is fastened on a serpent of brass hanging on a pole, and all this is done at the command of God. In other words the sinner looks away from the devil and his own sin-poisoned soul, from all hope of self and human strength, looks beyond the preachers, gazes higher than the church, and fastening his eyes upon the crucified One, cries,

"In my hand no price I bring,
Simply to thy cross I cling."

And is instantly filled with salvation, sweet, restful, and blessed, and knows he has eternal life. It was a look from earth to heaven, from men to God, from sin to Christ, and God rewarded it with an instantaneous pardon and glorious rush of spiritual life into his soul.

But the necessity of looking unto Jesus is not ended by regeneration. Paul was not addressing sinners in pursuit of forgiveness, but Christians in a race for heaven. Even then in such a blessed life he says, there must be a steady looking unto Jesus.

Indeed the expression is used after every weight and the sin which does so easily beset one has been laid aside. Here is a spiritual state which plainly indicates that the second great look has been cast upon Him, who has been made unto us not only righteousness or pardon, but sanctification. There is a look to Christ on Mt. Calvary, and there is a second waiting and look to Him on Mt. Zion. The Cross brings one experience, the Upper Room another. One is life, the other power. One is a birth, the other a baptism. One brings peace, the other purity. Both come from looking to Jesus. They can come in no other way; the Bible and Life prove it.

And yet still when the "weights" are laid aside, and "the sin which doth so easily beset" is gone, and we are running toward the

goal of glory, the look to Jesus must be kept up. Here is where the trouble begins with many. Here is the cause of weakness, hesitation and failure in the Christian life—the eyes have been more or less turned from Jesus.

For several reasons we are to cast the steady, continued look upon Christ. One is for constant cleansing. We do not mean that inbred sin is left in the heart, or that sin is being committed in the life; and yet there is a blissful experience in which the soul is continually thrilled with the consciousness of being kept clean.

A man who does not know this secret of the Lord said once to the writer, "If the heart has to be cleansed all the while, then it must be dirty all the while." My reply to him was, "Yes, just about as dirty as a clean rock on clean white sand, with the clear water of a brook flowing over it all the time." He saw the picture, and the idea, and was silent.

By a steady look to Jesus we can keep under the Blood, and feel every second its cleansing power as it flows over the soul. We fail to see the necessity of sin, while rejoicing at the same time in the delightful realization of perpetual whiteness and cleanness.

Again we must look to Jesus for perfect conformity to Him in all things.

We may have pardoned and purified hearts, and yet the outward life is left with all its manifold features of speech and act, looks, tones, gestures, bearing, manners, and scores of other things that are not necessarily sinful, but need to be corrected and changed. Sanctification means great light, but not all light, as some would make it. It means perfect love, but not a perfect head by any manner of means. It means that the sin principle is out of the soul, but does not mean that we cannot grow in grace within, or be improved in our ways and manners without.

The thing to do, is to look to Jesus, with the question What would He say, and What would He do under the circumstances which surround me? Nor should we be discouraged if not obtaining all the light at once. We are to keep looking, and blessed will be the result to ourselves, and marked will be the improvement in the eyes of those who are proper judges of spiritual things.

A mechanic or contractor bending over the plans of the building which is being erected should be both a rebuke and inspiration to us.

A musician with his eyes on the notes of a piece of music, making the fingers to fall just when, and just how the printed sheet before him directs, and going over and over it until the rendering agrees with the original, such a sight is a sermon in itself and is enough to make every careless Christian ashamed of himself, and arouse him to greater faithfulness and Christlikeness.

Christ is our plan, our example and model; and so the eyes of the soul should be fixed steadfastly upon Him, that the life might be made to agree in all things possible with Him. Men took knowledge of the disciples that they had been with Jesus. So they can and will note us, if we are Christlike.

Christ has brought a marvelous soul harmony into the world. Souls are being thrilled, melted and drawn to God by it. We are to study the notes that fell from his lips and life in Bethlehem, Bethany and Jerusalem, in Judea and Galilee, in Gethsemane and Calvary, and reproduce the melody. When we, with the gospel before us, and the Holy Spirit within us, strike the right chords and utter the right note people around us both feel and know it. When we strike a false or discordant note, they also know it.

All of us can recall times when we suffered

excruciating pain of a mental character in having to listen to incorrect playing and what is called flat and falsetto singing. The ear, nerve, mind and heart all partook together of the misery. Even more painful is the fact of un-Christlikeness in the words, manner, spirit and deeds of a Christian. The appearance of spiritual vanity and pride, of irritability and uncharitableness, of faultfinding and tattling, of arrogance, selfishness and bitterness, even if only for a moment, sends a quivering pang through the soul. It was so unlike the other part of the life song, it was so different from the notes given by Christ to the four writers of the gospel, it had such a falsetto ring, that all looked up pained, and felt, even if they said nothing, that the music of Bethany and Galilee had not been followed.

Our only hope is to keep the eyes fixed on Jesus. This is our duty, and thank God, our privilege. If we are faithful here, we will not only realize blessedness within, but discover we have power without. Men will want us to bring them to Him who created such melody of heart and harmony in life within us. And we will bring them. And when life is ended such people will be remembered and blessed after death.

Stephen looked so steadily at Jesus that his face shone like that of an angel. No one wonders at the record of his funeral, "And devout men carried Stephen to his burial, and made great lamentation over him."

(TO BE CONTINUED)

The Two Lawyers.

Through kindness of publishers we recently had the pleasure of reading "The Two Lawyers," a genuinely suggestive and thought provoking book by the Rev. H. C. Morrison, editor of the PENTECOSTAL HERALD. The style is interesting, the thought vigorous, and the truth clear and convincing. Every preacher, be his theory of sanctification what it may, should read this book. There are whole basketsful of food for thought for every sleepy, or weak or indifferent pastor whose ministry lacks results. The characters portrayed are true to life, some of them only too true. That the church is cursed with such characters as Sister Dishrattler and Drs. Pjolkins and Gall, only shows the urgent need of a "second blessing" or at least something better than the spiritual pabulum provided by the average pastor of the present day pulpit. Any person wishing to get his "spiritual bearings" should read "The Two Lawyers," then a few of Wesley's Sermons, and then if he doesn't realize that he is about as useless a lumberer of territory in the Lord's vineyard as was ever allowed to vegetate, he is either ready for his harp or is too spiritually dead for thought of resurrection. By all means read "The Two Lawyers," wake up and go to work. YOCUM:

To Members of Eddyville Circuit.

Dear Brother and Sister: Our Presiding Elder, Rev. S. C. Allen, has changed our Quarterly Meeting from March 4th and 5th, to March 11th and 12th, to be held at Lamasco. We hope to be at Friendship first Saturday and Sunday, and at Lamasco at night, as usual. Will hold meeting at Saratoga, 3 o'clock second Sunday evening. Some one will hold the meeting Sunday morning. Allow me to urge you to "fast," "pray," and "pay" that this Quarterly Meeting may be a profitable one to us all. Quarterly Conference will be held after preaching service, Saturday. S. L. C. COWARD, P. C.

EDDYVILLE, KY., Feb. 21, 1899.

THE COMING KING.

SOUTH G. PRESTON.

I.

ISRAEL AND THE COMING KING.—THE FIG TREE, THE SYMBOL OF THE JEWS—THE BUDDING FIG TREE.

There are different aspects and phases of our Lord's coming.

1. The Holy Spirit—the Administrator of Redemption and Omni-Personal representative of Christ,—has given three aspects of the coming of the King; (a) to the Jew, (b) to the Gentile, and (c) the Church of God. He who does not rightly divide the Word of Truth, cannot hope for a right understanding of this great truth of our Lord's second coming. He who has a theory to maintain, or one to contradict, or who looks upon this great question from one point of view only, cannot hope to see the truth.

"The only way to know the truth is to care so much more for the truth than we do for anything else that we shall be in a condition to fasten upon truth with an eye that is absolutely undivided." "No matter how much we may want to know the truth, if there is some other interest that our search for truth is at the same time going to try to subserve, there is a blunt end to anything like trustworthy conclusions." "As soon as we get on to ground where it makes no personal difference to us what is true, it is so easy to discover what is true and so easy therefore for everybody to make the same discovery."

2. The second coming of our Lord in its aspect to Israel, is first to be considered. In this respect it was the same order observed in the First Coming in Humiliation. "He came to His own, and his own received Him not." The nation rejected Him but some of the Jews received him as the Messiah, and to these he gave power to become the sons of God. The first knock was at the door of the national heart. The Sanhedrim, the organ of the national will, rejected Jesus as the Messiah. Nicodemus, a member of the Sanhedrim, accepted Him.

3. The fig-tree is the symbol of the Jews. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled."—Matt. 24:32-34.

4. On his way to his kingdom, Jesus Christ came to the fig-tree and also to the Jewish nation, looking for fruit and finding none. He blasted it, and it has produced no fruit since. (a) The blasting of the fig tree was the lesson to the Jews. "Adorned with the leaves of a magnificent profession; watered, sunned and showered on, for generations past, but with no fruit corresponding to great privileges, it was blasted and struck with anathema, to teach the nation of whom it was the symbol, that their hypocrisy at last had filled up their cup, and that the day of their desolation, dispersion, and judgment was at hand."

(b) "This generation"—Jewish race, as existing, throughout all the phases of its natural aspects—"shall not pass away till all these things be filled." The nation should not lose its national characteristics "till all these things be fulfilled." Alford says, "The original (genea) has in Hellenistic Greek the meaning of a race or family of people." (Compare Matt. 23:36 with verse 35, and observe that the then living generation did not slay Zacharias, so that the whole people are

addressed. See also Matt. 12:45; 17:17; Luke 17:25; 16:8; Acts 2:40; Phil. 2:15). In all these passages, generation (genea), is equivalent to nation (genos), or nearly so, having, it is true, a more pregnant meaning, implying that the character of one generation stamps itself upon the race.)

(c) As the Jewish race in its national existence was guilty of these things, so, the Jewish people, in their national experience, shall feel the retribution of these things.

5. The fig-tree blasted on the highway of the King, is the Jewish race cursed; the fig tree budding and bursting into blossom under the sweet breath of returning spring, and giving first token of the everlasting summer, is the Jewish race restored and converted in the first instance to their ancient land; in the second to the knowledge of the gospel of Christ.

6. In Scripture the glory and resurrection of the church of the firstborn ones is always connected with the time when Israel (who will have returned to their own land in unbelief) "shall know the Lord."

7. The Jew thought too exclusively of Christ reigning, and the gentile thinks too exclusively of Christ's suffering. The Jew saw nothing in the Old Testament prophecy but Christ's exaltation and final power, and the Gentile parallels the mistake of the Jew, and often sees nothing but Christ's humiliation and the preaching of the gospel. The Jew ignored the cross, the Gentile the crown. The nominal church interprets the prophecies of the first advent literally, and the second advent texts spiritually. History forces the literal interpretation of the first advent texts, and history is in the habit of repeating itself.

The curses on the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration.

8. Bind up with the first advent the rejection of the Jews, the calling of the Gentiles, the preaching of the gospel as a witness to the world, and the gathering out of the election of grace. Bind up with the second advent the restoration of the Jews, the pouring out of judgment on unbelieving Gentiles, the conversion of the world, and the establishment of Christ's kingdom upon earth.

9. Interpret the events that shall accompany Christ's second advent by the light of those accompanying His first advent.

(a) The first advent was literal, visible, personal; so also will be His second. (b) His first advent was with a literal body; so also will be His second. (c) At His first advent the least predictions were fulfilled to the very letter; so also will they be at His second. (d) The first advent was with a sin offering; the shame was literal and visible; so the second advent will be without a sin offering; the glory literal and visible.

10. The conclusion that the restoration of the Jews to their own land is yet in the future, is proved by the unfulfilled prophecies in reference to that people. (a) Where promises of restoration embrace Israel, the ten tribes, as well as Judah and Benjamin, then it cannot refer to the restoration from Babylon, because Israel, or the ten tribes, was not then restored. (b) If we read in a promise that their restoration and their conversion occur simultaneously, or in immediate succession, the one upon the other, then it cannot refer to their restoration from Babylon. (c) If the prediction be that after the restoration they shall not fall in sin any more, it can not be the restoration from Babylon. (d) If

the promise of their restoration embraces the overthrow of all their enemies, then it can not be the restoration from Babylon. (e) And if the promise of their restoration implies that it shall be accompanied with, or preceded by, the second coming of our Lord and Savior Jesus Christ, obviously it cannot allude to the restoration from Babylon. (f) And, lastly, such prophecies as were written subsequently to the return from the captivity of Babylon, can not refer in the future to a thing already past.

11. If these laws of interpretation are admitted, it is clear that the Jew is to be restored in his nationality to Palestine; that there he is to be converted by a special outpouring of the grace and spirit of God; and, lastly, that thus restored, he is to abide in that land; and Jerusalem shall again be the Capital of the world; and the ancient church cast down, but not finally cast off, shall have the precedence amid all the churches of the earth, and a movement in this direction is the fig-tree budding, and a sign of the end of the age (Isa. 11:11; 14:1, 2; Nah. 9:36; Jer. 23:1; Jer. 31:28; Ezekiel 37th chapter; Daniel 12th chapter, and Matt. 23; Rom. 11).

CHEYENNE, WYO.—It has been some time since I have written for your pages, but I have not been idle. For several weeks I was pastor pro tem of the People's Church in Omaha, putting in a good share of the time in a protracted meeting. God signally blessed the work in saving and sanctifying many souls. Held a meeting in Denver, Colo., in the Pentecostal Mission, of which R. V. and Mrs. Kent White are in charge. In spite of the extreme cold weather, which lasted throughout most of the meeting, God blest a goodly number of souls in pardon and purity. Preached once in the St. James M. E. Church, Rev. Charles Allen, pastor, and the fire fell, a number at the altar and a blessed melting time.

Bro and Sister White have opened up a Pentecostal Missionary Home. Let the saints pray for this step of faith, that from this home, may go many fire baptized souls to carry the everlasting gospel to a perishing world. Began here in Cheyenne night before last. I understand there are but three or four sanctified people in the place. Spiritual life and power are below par here. We are expecting Him who answers by fire to help us, and He will not disappoint us. Our next meeting is Spokane, Washington, then on to Tacoma, New Whatcom, Fairhaven, down to Portland, Oregon, then a number of places in California. May God bless the PENTECOSTAL HERALD.

Yours for souls,
W. E. SHEPARD.

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A HOLINESS SCHOOL IN THE SOUTH.

REV. J. T. NEWSOM.

I am interested in the proposed college at Greenville, Texas, and wish to make the following remarks in regard to it.

1st. We need a holiness school in the south. The movement and the interests of the people demand it. We have quite a number who go to schools five or six hundred miles, and even a thousand miles away, who could attend nearer home if they had the opportunity. Some who go from Texas to colleges in other States spend enough in going and coming to put them through a good school six months.

2d. I have been in the field work for several years and see the necessity of just such a school as the one proposed at Greenville. We need a sure-enough holiness school in the south, founded on a solid basis. This school is to be a chartered institution, directed and controlled by a board of trustees selected by the holiness people of the south and those interested in it. This is the only way in which any school can reach its highest development. (1) Because of endowment. No one is going to invest in a school that absolutely belongs to an individual and his heirs. This is to be an endowed institution. (2) No one is infallible, and a school belonging to an individual and controlled by one person will have more or less irregularities detrimental to the best interest of the same. This can be avoided by direction of a board.

3d. The greatest need of the holiness cause of to-day is the education or intelligent instruction of those who profess to have the experience of a clean heart, and especially those who are preachers of the Word. I don't believe we would ever have had half the opposition in the south to holiness if it had not been for those who ignorantly were detrimental to the cause they loved and desired to help.

I find the people of the south very enthusiastic over the proposed college. Many are enquiring about it and pledging to help in a material way. We need a board of trustees selected and appointed to devise plans for building and solicitation of money and pupils. The camp-meeting campaign will soon begin in the south and we should have men in the field in its interest. Let's come to some understanding as soon as possible and push the work. In the meantime let's pray a great deal for the direction of God in the entire matter. I would like to hear from as many as are interested in the school. Write me here.

GRADY, ARKANSAS.

A CALL.

To the members and friends of the "Beebe and Arkansas Holiness Association:"

Dear brethren and friends, knowing that nearly, if not all the members and patrons of the above association are readers of the HERALD, we take this means of telling you what we are doing in the way of improving our camp grounds located at Beebe, Ark.

The plat of ground already inclosed is laid off in streets and lots 40x20 feet, and are being rapidly taken up for camping purposes. Those wishing to make selections should at once write to the undersigned for information. None but stockholders who have paid their \$5 will be permitted to select lots, that is to build tents on. Of course as long as there is room, none will be denied ground for temporary camping during the camp-meetings. We are also going to have as much

more ground enclosed for the use of horses and vehicles, so that those in attendance with horses can feed without being bothered with outside stock. We also have a sidewalk all the way from the sidewalks in the town to the tabernacle. Also want to get the entire ground in a coat of beautiful green grass, top the trees we intend to stand for shade, and remove all the dangerous and surplus timber and plant a variety of other shades not now on the ground. The committee has put me in charge as sexton of the ground, and I am living on the ground, temporarily occupying the preacher's tent which is remedied with tight floor, walls and ceilings, and with good doors and windows. Now, all our contemplated improvements are going to cost something. At our last camp meeting enough was subscribed to have a considerable fund on hand for improvement, but very little of the subscription has been paid. The grounds are not yet quite paid for owing to this delinquency of subscribers. We would like, too, to purchase an organ for the use of our camp meetings, to be kept on the ground and taken care of by the sexton during intervals between meetings. Any one wishing to become a stockholder and will send the money either to myself or our secretary, Julia A. Clark, Beebe, A-k., or any who have not yet paid their subscriptions if they will instruct us that they want their money to be reserved as a fund to purchase an organ, it shall be so used, but if you don't want to take a share (\$5) or one half share (\$2.50), send us any amount and state what for. We want to make the Beebe Camp-ground a paradise on earth, and a heaven to our souls. We have not yet decided what evangelist is to lead our next camp-meeting we want the Holy Spirit to direct in this important matter. Brethren, you who have subscribed to the general expenses of running our holiness camp meetings, please remit to us at once either in whole or in part, and the Lord will prosper you.

H. BRADY.

DELIVERED FROM TOBACCO HABIT.

Dear B. O. Arnold: For some time past I have been intending to give the readers of the PENTECOSTAL HERALD the benefit of my experience in regard to tobacco. With your permission I will now make good my intention.

You may be somewhat startled when I announced that I began to use the weed at the tender age of five years, continuing the practice, with few intermissions, until I reached the age of forty. When I was old enough to see the wrong of indulging such a habit, I would often try to rid myself of it, but failed. When my parents discovered the fact that I contracted the appetite for tobacco, they used every means—mild and severe—to break me of the habit, but all in vain. When I was about grown I entered into a sworn agreement with another man that I would not use tobacco in any way for the period of one year. I had hoped that by the end of that time I would have so far lost the taste for tobacco as to be able to do without it for time to come. In this I was disappointed. For the first three weeks after the agreement was made, I was fairly wild with agony. I could never tell the suffering through which I passed during that time, but I succeeded in keeping my appetite under control until the expiration of the year, at which time I returned to its use with a greater relish than ever. For nine days I used tobacco in a very extravagant manner, using more in the same length of time than ever

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before. I then proposed to the same man that we enter into another sworn agreement for two years, which was done. I held out to the last minute, regulating myself by the clock. Immediately I returned to my old habit, at which I continued, with few and short intermissions, for eighteen or nineteen years. During the summer and fall of 1891, by reading the "Memoirs of Bramwell and Carvosso," and Dr. Carradine's work on "Sanctification," I felt a longing to enjoy the blessedness of which they were evidently possessed, and determined at all hazards to obtain it. On the night of the 15th of November, 1891, I felt that I must be sanctified or die. I did not want to live any longer without it. Being away from home, I told the brother with whom I was sojourning that we would have family worship and I would return. I went to my room, and the first thing I did was to fall upon my knees and ask the Lord to give me what I felt I so much needed; but the fact that I was a tobacco user would constantly come up before me, and appear as an impediment in the way of my receiving an answer to my prayer. I was convinced this was the thing that stood between me and the blessing I sought. I then said, "Lord, thou art acquainted with the many struggles through which I have passed in order to rid myself of this evil, and thou knowest my failures. Gladly will I surrender the habit if thou wilt take from me the appetite, which I believe thou art able and willing to do." Never was I more conscious of my own existence, than of the fact that the appetite for tobacco was gone. In a day or two I said to the doctor: "I am done with tobacco forever." His reply was: "I will give you just eight days to return to the habit." It has been more than seven years since that memorable night, and the desire for tobacco has never for a moment returned. I will say in conclusion, that I can furnish any one who desires me to do so, testimonials, even from parties who are not in sympathy with sanctification as a second work of grace, to the following facts:

1. That I was at one time a very extravagant and incessant tobacco user.
2. That to day I am free from this habit, and have been for several years.
3. That there is a decided improvement in my temper. Yours in love,

J. KYLE GILBERT.

NEW HOPKINS, VA.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 12, 1899.

Christ Healing the Blind Man.

John 9:1-11.

BY REV. W. B. GODBEY.

Verse 1. "And Jesus going along seeing a man blind from his birth." In the preceding sermon He withered the high priests and Pharisees, *i. e.*, the leading preachers and officers of the popular churches, so awfully, telling them to their faces that they were the children of the devil, that, becoming enraged, they endeavored to stone Him. Then disappearing and passing invisibly through huge walls of the Temple, He is walking across the campus, which contains about thirty-five acres of ground lying in front of the Temple eastward and extending to the city wall both east and south as it stands over the brink of Mt. Moriah; He runs over this notable man who was born blind.

Verse 2. "And His disciples asked Him, saying: Master, who sinned, this man or his parents, that he was born blind?" This passage is now used by the Theosophists to prove the Oriental dogma of transmigration, alleging that this man must have existed before his birth in another body, as there is no such thing as parental sin. The answer of Jesus settles all such quibbles, as we see in the next verse. He simply responds in the negative, thus setting aside the entire question propounded by His disciples.

Verse 3. With God all future events are present. This man was, in His providence, a prepared subject of His miraculous power.

Verse 4. "It behooveth us to work the works of Him that sent us while it is day; for the night cometh when no man is able to work." Day here, as frequently elsewhere in the Bible, means a period of time, *i. e.*, the incarnate ministry of our Savior, the dark night following with bloody Calvary. We are to understand the judgment day in a similar manner, as God will certainly take plenty of time for that momentous occasion.

Verse 5. "While I am in the world I am the light of the world." What an awful illustration of the blind, debauched condition of this poor, fallen world! So very few receiving any personal benefit from the ministry of Jesus—the grandest opportunity of six thousand years! He is coming again very soon bringing more glorious blessings and privileges than on His first advent, *i. e.*, the translation of the living saints so they will never see death. Yet how few living on the earth are now ready for this paradoxical glory! Now does He say it will be as in the days of Noah.

Verses 6, 7. Here Jesus proceeds to spit on the ground, make a little mortar and anoint the eyes of the blind man, sending him to the pool of Siloam to wash. This done, he came seeing.

Verse 8. "Then his neighbors and those formerly seeing him that he was a beggar, said: Is not this the one sitting and begging?"

Verse 9. "Others said: It is he; and others said: He is like him; but he said: I am he."

Verse 10. "Then they said to him: How were your eyes opened?"

Verse 11. "He responded: A man called Jesus made mortar and anointed my eyes and said go to the Siloam and wash; then having gone and washed, I looked up." This notable case of restoring sight to the man born blind aroused universal excitement, as the man was well known. When the high-

priests and Pharisees, having done their utmost to confuse him and invalidate his testimony and then referring the matter to his parents who certified that he was their son and born blind; finally, utterly failing in all their malignant efforts to invalidate the matter, said to him: "Give God the glory, for this man is a sinner." The witness unimpaired certified that no sinner could open the eyes of a man born blind, thus confounding them. Then they turned on him the stern arbitrament of ecclesiastical tyranny and excommunicated him, alleging that Jesus was a sinner because He violated the Sabbath, as He had healed this blind man on the Sabbath day. A modern critic would have said, "Jesus would better have waited till some other day and thus avoided the unnecessary opposition." We must remember, Jesus made no mistakes. If they had not taken issue on the Sabbath question they would have found something else. Jesus knew the devil was in them and He could not please them. Hence He went ahead and healed the man on the Sabbath. While those preachers with all their learning and official power were utterly destitute of the Spirit of God, ignorant of His redeeming love, see how punctilious they were in the observance of the ceremonial law! So it is this day. The preachers who have least religion are most scrupulous and unmerciful, laying a heavy yoke on the necks of their members, while like the preachers in the days of Christ, they are without the salvation of God.

A WARNING—AN INCIDENT—A LESSON.

BY REV. J. J. METHVIN.

"We are often so fearful that somebody will suspect that we are fanatical, we are in danger of repudiating and losing the great experience of perfect love."—Bishop C. B. Galloway.

One October morning, a few years ago, in company with a group of preachers on our way to Conference, we stopped over for a few hours in a little Kansas town for a change of cars for our destination. It was early in the morning and quite cool, and we repaired to the nearest hotel for breakfast and warmth. We were sitting in a circle around the stove talking quite comfortably, when a cabman came in and took a seat in the circle, and also an uninvited share in the conversation, which he touched and tainted with an occasional bit of emphatic profanity. One of the party reproved him for his profanity, when he replied that he swore to keep people from thinking he was a hypocrite; that he was not a Christian, and if he swore people would know that he was not trying to pose as one, and thus he would keep them from any such impression, and himself free from any such charge of hypocrisy.

This incident illustrates on a lower plane the same principle involved in the above warning by Bishop Galloway in regard to perfect love. There has been so much wrangling and misunderstanding about this precious doctrine and experience, so much abuse heaped upon what some have denominated "second-blessingism," so much misrepresentation indulged in, that many have been deterred from seeking the experience of perfect love, and have tried to remain neutral; while some, lest they should be suspected of fanaticism, have studiously refrained from any intense religious manifestations, and if, in a moment of awakened zeal, their utterances have betrayed any ardent feeling, they have cooled it to a safe consistency with the apology, "I want to say, however, that I am not a second-blessingist," while still some

others to convince people that they are not tainted or warped by so-called second blessingism, turn to violence, grow red in the face and strained in utterance, in denunciation of all teachings in that direction. They have succeeded in convincing the people of two things: First, that they have not the second blessing Second, that if they ever had the first, they have lost it fighting the second, so-called.

Bishop Galloway's warning is timely, and should be heeded. If those who believe the second blessing theory are too long and loud in their teachings upon the subject of entire sanctification, it is better that, than to steer clear of the subject entirely, or refer to it only to denounce lest somebody should think us fanatical. Dr. Alderson said at the recent session of the North Texas Conference: "We have so worried ourselves with our efforts to protect the church against these vagaries (meaning the second blessing theory of entire sanctification) that we have neglected to preach this old Bible doctrine of sanctification. This, in my judgment, is the cause of our spiritual inertia." I believe as Dr. Alderson said, and I am glad to see such honest confession from one so eminent, and I have believed this for a long while. Some have been so careful to free themselves of the bare suspicion of being tainted with the second blessing theory that they have failed to declare the whole counsel of God, and have put themselves, in the mind of the people, in the attitude of being opposed in whole to entire sanctification. If both the advocates and opposers of the second blessing theory of entire sanctification would preach the doctrine from an experimental standpoint (the only standpoint from which any saving truth can be successfully preached) all difficulties in regard to this delicate and sacred question would disappear forever, and the church would arise from her wounded, bleeding condition with the health and vigor of a true orthodoxy. Groan after the experience, get it, preach it. It would not take long in this way to eliminate all that may be erroneous in the second blessing theory and assimilate all the good there is in it; for the experience comes by the Holy Ghost, and the Holy Ghost is the conservator of orthodoxy.

A LOAN LIBRARY.

Dear Brother or Sister: If you have a good book that you have read and it is lying idly on your desk or shelf, will you not contribute it to our "Loan Library." We are establishing such a library here at Durango, Texas, for the benefit of the multitudes who read but little outside the political and sensational literature with which the country is flooded.

Your book may and can be loaned and read by a good number of persons before it is worn out, and it may be the means in God's hands in turning some straying footsteps into the beautiful pathway of life. Then why not start it on a mission of good. We will keep a record of your name and book, or books, and may tell you at some future time of the work it did, and who read it, etc.

Don't send denominational or sectarian books. We have too much sectarianism now for our good. Read John 17. Such books as "In His Steps," or "What Would Jesus Do," with scores of others, perhaps as good, can not fail to do good wherever read. I can use to good purpose some holiness tracts and papers. Yours in the work,

J. L. RUSSELL.

President Durango Holiness Association,
Durango, Texas.

FEB 7, 1899.

THE PENTECOSTAL HERALD.

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EDITORIAL.

REV. H. C. MORRISON.

FIRST PERSON, SINGULAR NUMBER, PRESENT TENSE.

There are persons who will read this article who have long believed in the doctrine, and after a fashion, sought the experience of entire sanctification, but for some reason they have failed to enter in. I wish to speak kindly, though plainly, to these friends. Beloved, you have read good books, and enjoyed them, hoping somehow as you turned from page to page, that the book would lead you into the coveted grace, but you came to the last chapter, the last page, the last line, and finally, with a sigh, laid down the book with the aching void still in your heart.

You have attended holiness meetings, believed the word as preached, and testimony as given, gone to the altar and struggled there, but strange to say, have come away with heaviness of heart, wondering why it is that others are blessed and your soul is left to sorrow on. You have seasons of a sort of indifference that has crept over you, and your prayers seem to be without the power of earnestness, and you have grown drowsy, and sometimes have actually fallen asleep upon your knees.

You have had seasons of great fear; you have wondered if you had not entirely lost the grace of God out of your heart.

Sometimes you have feared that unwittingly you had committed "the unpardonable sin," and have almost given up hope entirely. Then again you have been refreshed in your heart and have started out afresh to win the prize. I wish to suggest to you that you reduce the matter of your seeking strictly to the first person, singular number, and present tense.

For once, do not pray for "us," but pray for "me;" let your prayer be like that of the psalmist when he said, "O Lord, I beseech thee, have mercy on my soul."

Let your prayers be short, intense, and for yourself, not that we would have you selfish. But there are times when the soul should cry out in the singular number. Many of the prayers recorded in the New Testament and which brought direct answers, are remarkable for their shortness, directness, and for their personality. The hungry heart seemed for the time to forget all else but its own needy self and cry mightily to God for its own deep wants. Let it be so with you.

In seeking entire sanctification the present tense is all important. Do not permit yourself to be continually preparing to receive the blessing, but receive it now. Quit getting ready—take it. When Christ says, "Behold I stand at the door and knock; if any man will open the door I will come in," do not begin to put the house in order, but

open the door at once. "Now is the accepted time." "Now is the day of salvation"

Leap, leap into the fountain. Amen.

MARRIED.—At the Willard Hotel, this city, Feb. 23, 1899, R. E. Cave and Mittie A. Wilson, both of Leitchfield, Ky., Rev. W. E. Arnold officiating.

BRO. T. L. CRUMPLER, of Magnolia, Ark., offers his services as a singer. Has taught music six or seven years, and lead the singing in many revival meetings. Feels that the Lord would have him go into the field as a singing organist. Any one needing a singer may address him at Magnolia, Ark.

A PREMIUM.

To all those whose subscriptions expire March, 1899, and who will renew before April 1st, we will send a copy of the

EPWORTH LEAGUE COOK BOOK as a premium. This is just the book for housekeepers. It was prepared by the ladies of the Portland Avenue M. E. Church, South, of this city, was published by us, and is most highly recommended by practice housekeepers. If you wish this premium, send in your renewal and mention this offer.

Wilmore, Kentucky.

Dear HERALD: After what the world calls the excitement of a revival occasion, as the pastor of Wilmore charge, I give a report of the recent revival held at Wilmore in which I was assisted by Revs. Seth C. and Byron J. Rees. These brethren came in the fullness of the blessing of the gospel of Christ. They both preached a full, clear, strong gospel, "in demonstration of the spirit and of power." Nothing objectionable in point of doctrine was heard from their lips. They held up the plan of salvation clearly and forcibly before the people. God honored the word preached, and many members of the church who had not yet been saved, sought and found salvation, and many believers were wholly sanctified. The evil one puts in his work to destroy the work done, and possibly some will in the fight surrender to his Satanic power, but there was a work done in the community that I feel under God's grace will abide.

I feel after a careful survey of the field, after the battle, that some seed fell in good ground, both in Asbury College, among the students, and in the town and community which will bear much fruit. We did not take account of numbers. There have been three accessions to the church. We feel confident that others will follow. Our prayers go with Bro. Rees and his son, who are so suited to and labor for the Lord so faithfully together. Readers, pray for our work. We begin at Roberts' Chapel, March 12th, with Bro. A. P. Jones and J. C. Johnson, Sister Johnson, and Miss Youell, to assist. Yours in Christ.

E. C. SAVAGE.

FEB 17, 1899.

Notice.

The Ministerial Committee and Management of Central Holiness Camp Meeting Association, are glad to announce that Rev. B. Carradine will be with them July 7-16, 1899.

NOTE THE DATE. Bro. Carradine needs no introduction. Let us all begin now to pray for the coming encampment and get ready for it. The Lord has graciously blessed every yearly gathering from the beginning. Let us make this one the best yet.

We hope our pastor and Christian workers generally will lay their plans now to be present at this annual feast of tabernacles.

CHAS. E. BOSWELL, Pres. Asso'n.

WILMORE, KY., Feb. 8, 1899.

Great Revival Closed.

With the Departure of the Rev. W. J. Harney from this city, closes one of the greatest religious awakenings that Metropolis ever witnessed.

During his short stay of a little over two weeks there were over fifty converted, with over thirty additions to the church, besides forty being reclaimed and twenty-five sanctified.

It is generally conceded by those who heard him, regardless of their religious views, that such outbursts of oratory, such symbolism, and spirit of helpfulness—in a word, such powerful exposition of divine truth, they have never had the pleasure of listening to before. We desire to further note the wonderful assistance rendered him by the Gospel singer, Prof. Keasler, the spirit with which he rendered the many beautiful Gospel hymns, touching our hearts and adding greatly to the influence of the meeting.

The lecture given to men only, was the finest we ever heard, the large building being crowded to its capacity, and also the one given to women only, was acknowledged by all the ladies that heard him, to be equally as good. Your writer is sorry to say he did not have the pleasure of hearing this particular lecture.

Time and space forbid us saying anything further concerning this great revival, and words will not express our love for the Rev. Harney and the wonderful good he has done in our little city.

ROBERT L. NUCKOLLS, City Atty.

METROPOLIS, ILL., Feb. 24, 1899.

Moran, Kentucky.

Dear Bro. Arnold: We are about one mile and a half from the above place in a meeting. We have been here a little over a week. The Lord is giving us victory amidst opposition. Glory! People are being converted and sanctified. Many are converted. Pray for us. Yours for souls.

D. P. HOLTZCLAW,
A. P. SMITH.

REV. M. L. YEAKLEY of Winchester, Va. held a series of meetings at Cherry Grove church and reported twenty-seven professions of conversion and seventeen professions of sanctification. E. W. FELTNER, P. C.

The Holiness Mission Fund.

Previously Reported.....	\$84 20
Mrs. Lena McCullom.....	1 00
Mary Adaline Ordes.....	1 00
Mrs. O. Beatty.....	50
J. Cope Walton.....	5 00
Mrs. M. A. Marlton.....	5 00
S. B. Bradley.....	5 00
Daniel M. Springer.....	5 00
S. J. Harris.....	2 00
Mrs. M. J. Roberts.....	1 00
Margaret Word.....	2 00
Mrs. Minerva Shipley.....	1 00
J. T. Watts.....	1 00
Subscriber.....	1 00
Mrs. D. H. Tarleton.....	1 00
J. C. Kuiser.....	5 00
Anna E. Kuiser.....	1 00
W. E. Mayo.....	1 00
Cannon Church.....	70
Mrs. H. E. Silcox.....	1 00
Wm. Rouse.....	5 00
K. J. G. F. & H.....	1 25
B. F. Slute.....	1 00
Mrs. M. Hutchings.....	10 00
Mrs. A. G. Lining.....	1 00
Jno. W. Jones.....	1 00
S. F. & C. A. Granberry.....	2 00
H. W. Cock.....	3 00
James A. Meadows.....	50
Mrs. E. M. Shields.....	5 00
Taylor Smallwood & Wife.....	2 00

Total Received.....\$154 15

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OF ASBURY THEOLOGICAL SEMINARY

EDITORIAL.

REV. H. B. COCKRILL.

SPURIOUS PROFESSIONS.

In all great revivals there will be some spurious professions almost inevitably. But these, by the faithfulness of pastor, evangelist and workers can be reduced to a very small number. We fear, however, both on account of the ministry and the inefficiency of workers, these have become alarmingly prevalent in the church generally and also in the holiness movement.

Spurious professions multiply when the preacher allows himself to withhold essential truth from a desire for popularity, or for the sake of the collection. These also multiply when the evangelist undertakes to press a revival into too small a space of time.

These multiply when the evangelist or pastor makes prominent church joining, for then they are liable to join the church while only under conviction. These multiply on account of the shoddy instructions they receive from many altar workers.

How shall we prevent, as far as possible, these spurious professions of conversion and sanctification? We would say,

1. Let every pastor and evangelist insist on a clear testimony before the audience by the seeker, as to what he has received.
2. Let our evangelists put the plowshare of repentance and restitution as deep as the Word of God allows, and human guilt demands.
3. Let them not be in too great a hurry to get seekers up from the altar. Much harm is done here.
4. Let them carefully instruct the workers at the altar not to comfort seekers in their sins, but to offer them comfort only in salvation from sin; to leave off all mere sentimental sympathy, but love and work for their souls only.

CHAPLIN, KY.

Our meeting here still progresses with splendid interest. Congregations large and attentive. Souls saved and sanctified throughout last week. We enter upon this week hopefully. God is with us. Several at the altar, and some fifty have come forward and given their hands that they wanted to be converted.

H. B. COCKRILL.

A BIBLE READING.

MATT. 5:3.

"Blessed."—Dr. Talmage was once asked what word in his opinion was the best word in our language. He answered "helpfulness." Is not the word "blessed" entitled to that pre-eminence?

Just before the New Version was given to the world, the publishers, over the country, anxious to sell the book, sent out sample translations of what they supposed the New Version would be. They put it "Happy are the poor in spirit," "Happy are they that mourn," etc., which was a great disappointment to many, for they had learned to love the good old word, *blessed*.

On examining the first copy of the Revised Version, however, I, with many others, was very much pleased that it had retained this time honored word, and which has such a depth of meaning, such a heavenly significance. The word "happy" is the world's word, the word *blessed* is the Christian's word.

If it means so much for a good man to pronounce a blessing upon us, how much more for God to say, Blessed art thou?

"Poor in spirit."—A state of heart this,

which, by some process persons arrive at, and which when reached calls down upon them from above the blessing of God: "Blessed are the poor in spirit for theirs is the kingdom of God."

Poverty of spirit is a realization of the emptiness of worldly honors, follies, sins, riches, pleasures—a feeling of disgust and loathing of (for) them. It is a renouncing of every worldly spirit, as in no way satisfying the soul. A rich man feels that his wealth is loathsome to him; the man of pleasure that his pleasures are disgusting; the man of honors that his honors are vanity; the man of social or political position that these are mere emptiness—this is poverty of spirit. It is a renunciation of the spirit of the world in whatever way it may have occupied and filled the heart. Jesus does not mean here the loathing caused by excess of indulgence or gratification, which will again soon assert itself with more malignity than ever, but a loathing that results in an utter renunciation.

This poverty of spirit is the result of repentance, or rather it is the end of repentance. It is that state out of which faith may be exercised that will bring salvation to the soul.

No matter by what process we were brought to this state of poverty of spirit God recognizes it as being a blessed state. A state of heart upon which a blessing can be bestowed. He may be led to this state like Jacob, who, through fear of his brother Esau, was enabled to come to utter poverty of spirit. It may be failure in business, disappointment in love, distress over the disgrace or loss of loved ones, or our own sins. Something may have brought us to it. God does not ask what, but says that we shall have a blessing on our souls—the kingdom of heaven is ours.

What is the kingdom of heaven? Paul says, "It is righteousness, peace, and joy in the Holy Ghost." Then it will pay us to be poor in spirit if such as that shall come to our hearts as a consequence. Not self-righteousness, which is as "filthy rags," but "the righteousness which is of God by faith." Not the peace that arises from earthly plenty, but the peace of God which passeth understanding. Not the joy which the world affects in its pastimes and pleasures, but the joy that is unspeakable and full of glory. All of which springs from the possession of the Holy Ghost in the heart.

GROTON, S. D.—Dear HERALD: Thermometer says from ten to forty degrees below zero in these parts. But the fire burns with in. A blessed meeting here—Presbyterians, Methodists and Evangelicals uniting. Many are finding the great salvation. Must stay a few days longer. Next I go to Britton, S. D. In the summer I expect to go South again.

In Jesus, E. F. WALKER.

LEITCHFIELD, KY.—Dear HERALD: Bro. S. H. Prather, my daughter and myself, have been helping Rev. W. B. Lucy, at Upton, Ky. We closed last night. We had a good meeting. I don't know the number saved. Fifteen joined our church. Several the Baptist, and others I think will soon unite with the church. Much good was done with the churches. The Rev. R. C. Kimble, pastor of the Baptist Church, was with us part of the time. He is such a nice Christian man. The good people entertained us nicely. We commence with Rev. J. B. Galaway at Union Star, Ky., March 15th.

J. J. SMITH.

Wiggins, Mississippi.

I have just closed a meeting at McHenry, Miss. Some were converted, sanctified and filled with the Holy Ghost and with fire. The people came for fifteen miles through the cold to meeting. Although the snow was on the ground, and it freezing, we had good-sized crowds out at night. Bro. N. Shows is with me leading the singing and preaching, and shouting the praises of our Father. Bro. Shows was converted under my preaching last April, and filled with the fire of God's love; he is all on fire for God. He is to me what Timothy was to Paul. He is my son in the gospel. I have been praying for a singer and helper, so God has heard my prayer in saving Bro. Shows and sending him to me. The Lord is with us. Pray for us Yours for souls.

W. T. CURRIE.

P. S.—I am going to hold a meeting in Clinton, La., my home, in April. Bro. W. W. Hopper is to help me. I want all the saints to pray for us there that God will shake the town. Every one that will pray for the meeting in Clinton, please drop me a card at Clinton, La. Yours in Jesus' name. W. T. C.

Tremont City, Ohio.

Dear Editor: I have been a reader of your paper for some time, and must say they were handed to me by Sister Riple, a holiness lady, and the truths I read have been a great help to me. Especially those letters written by holiness brothers and sisters. God bless them for the truths they send broadcast over the world through the HERALD. We have two churches in this place, Methodist and Reform, and sorry to say that no interest is taken in either, and especially the M. E. Church, for there is a division on the part of the membership. We have some true holiness brothers and sisters, and some holiness fighters which is the cause of the church being spiritually dead. The pastor could not have a revival for he failed to have even a congregation. The church doors are closed against all holiness evangelists, so if we have holiness meetings it must be held in one of the town halls between the time of shows and dances. Oh, for a Holy Ghost Evangelist to come to this place and preach the true Wesleyan doctrine that will shake this town and community from center to circumference.

Yours in the cause, E. B. HOLTZ.

Fairfield, Missouri.

Dear HERALD: We have just closed a glorious meeting at Hoger's Creek; it was one of the coldest times I ever tried to hold a meeting—snow upon snow; also, it being forty degrees below zero. This dear people are hard to believe Jesus is able to retake this world from Satan and give it back to the Father without sin. There is a people here who teach a man must die to be saved from all sin. We were glad of the privilege of holding up our Jesus as a present Savior, one who delivers from the last root and remains of sin and reunites us back to God as 1st Cor. 3:16, 17, and Heb. 2:11.

Oh, glory to his dear name, for this oneness in him. Yes, our Jesus came to destroy the works of the devil, and perfect us in love and fill us with all the fullness of God. Eph. 3:19. Many of these dear people saw the light and gave up the teaching of sinning teachers. One of these teachers ran a meeting while we were engaged in ours. We had good crowds during our stay. All glory to Jesus, who gave us the victory. We will begin at Mt. Zion, Mo., or three miles out, Friday night (D. V.). We have the use of the Christian Church. After ten days we will be ready to answer calls. Any of the brethren wanting to hear or have a Bible holiness preached will address me at Ripley, Miss.

Yours in the battle,
J. N. WHITEHEAD.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

Our Woman's Board begins its work in Cuba and Santiago. Mrs. Pelot and Miss Carson, the latter of whom has long been an efficient missionary in Mexico, have charge of it. Let daily prayer be offered for these pioneers of ours, who will try to counteract by giving the true Bread, the poisonous food on which these poor starved souls have perished by the millions. May God use these eleventh hour laborers—and call and empower speedily many more! Miss Mary Tarrant of Texas sails for China February 11th—another recruit for labor in those white-to-the-harvest fields. Pray for her, the journeying mercies of our Lord. She can claim "Lo, I am with you always, even unto the end of the world." In a fine little book by Dr. Chappell of Boston Training School, called "The Eleventh Hour Laborers" he mentions the various missionary agencies of this Century besides the regular Boards of the Churches. Salvation Army, Christian Alliance, China Inland Mission, etc. etc, self supporting ones here and there—and then he tells of the women, girls, and children who unitedly are in the work—He says on a farm when a storm is brewing every woman and child will rush to the field to help gather the ripened crop, to save from ruin that on which so much labor had been bestowed. So God is calling at the eleventh hour His handmaidens, and though our strength is weakness, and our labor to the eye of sense seems almost in vain, yet at the harvest home some sheaves will be there which otherwise would not, because God's daughters loved Him and hearkened to His "go ye." Whatsoever is right He will pay us! O, sister! not for the wage do we labor—but the love of Christ constrains us—and the honor and joy of being laborers together with God in the salvation of His redeemed ones should be, is enough reward of itself. If only the 650,000 women of us who hear and do not, would unite their efforts with ours, how soon might the Gospel be preached for a witness unto all nations, and the blessed coming of our Lord be hastened indeed! "The Spirit and the Bride say come. Let him that heareth say come." "Behold I come quickly and my reward is with me to give every man according as his work shall be." Even so come, Lord Jesus.

"The Regions Beyond."

In the February and March numbers of the MISSIONARY REVIEW Rev. A. T. Pierson has a telling editorial with this title. O that every Christian could and would read this paper! Its length forbids its use as a whole, in leaflet form, but it is so full of apt suggestions that the editor is constrained to cull a few for the benefit of the members of the W. M. Society.

After explaining that the "Regions Beyond" mean literally the territory thus far unclaimed and unoccupied for Christ, he gives a striking turn to the words and applies them in a way both forcible and unique, showing that there is much other territory unclaimed by God's people. He says that beside the literal ground unoccupied for Christ there is the unclaimed territory of divine promises. God drew the outlines of the Land of Promise, and said to Joshua that it was all theirs on one condition: they were to march through the length and breadth of it and measure it off by their own feet. They received just what they thus measured off, and no more: only a third of the land. In Second Peter we read of that other land of promise open to us, "whereby are given unto us exceeding

great and precious promises," etc. The thirty thousand promises of God's word cover a broad field to be taken possession of in the name of Jesus. Thus far the faith of the Church has taken only a small portion of this goodly land; the rest lies in the "Regions Beyond." Suppose the Church should claim the fulfillment of the promise, "Lo, I am with you always," and suppose there was a believing appropriation of the promised Spirit in anointing teachers and preachers and converting power in audiences that hear the word, what new things we might see! "Pentecost" was only a foretaste, only as the first drops of the mighty rain that will refresh the earth when the "promises" are claimed in faith.

Another of the "Regions Beyond" is that which prayer is yet to tread. The greatest need of missions to day is new prayer—prayer on the highest level, when, realizing our identity with the Lord, and the privilege of praying in his name, being taught of the Spirit for what to pray, our petitions, being presented by Christ, will be heard and heeded by the Father. When we go to the Father in Jesus' name—reverently be it said—Christ is the suppliant rather than we, and because the Father can deny the Son nothing that he wants, what we ask in his name we "shall receive."

Another "Region Beyond" is sanctified giving. "Consecrated means" covers a world of promise and power. In this region several things deserve attention. First, there must be individual giving. "Let every one . . . lay by in store," says God. Rich and poor must give; every man, woman, and child must share this privilege. Then there must be systematic giving. The word says "upon the first day of the week." Regularly let this account with God be audited, corrected, and justified. As a certain portion of time is set apart for God's worship, so let a certain portion of our substance be stately given to him. Again, it must be proportionate giving—"according to our ability," "as God has prospered us." Give God the first portion, not the last; the largest, not the least; the best, not the worst. Once more, there must be self denying giving. Give until you feel it; if we do not feel it, neither will the world. Be sure of that. David, the king, would not offer that which "cost nothing." Certainly we ought to go farther on this line than a Jew of olden time! 300,000,000 of Protestant Churchmembers give only \$12,000,000 for evangelization, whereas if each gave a cent a day it would amount to an immense sum in a year. Something is wrong when there lies in the coffers of British and American Christians twenty-five thousand millions of dollars, and God can only get \$12,000,000 for the whole work of foreign evangelization.

Examples of individual giving show what is possible. Sarah Hosmer, a sewing woman, living in an attic, saved on six different occasions fifty dollars for educating native preachers in the East. When she "entered into rest," six men that she had helped were preaching in foreign lands.

Robert Haldane, of Scotland, sold his estate for \$175,000 and gave the money to open a Mission in the center of Hindoo idolatry. David Paton, another Scotchman, gave his fortune of \$1,000,000 to Missions, and now, over ninety years of age, lives on a small annuity reserved that he might not come to want. And yet, when the old man heard Dr. Pierson's plea for Missions, he managed to give \$3,250 more for the cause he loves.

A clerk in Glasgow, out of a salary equal to \$350, gave \$100 a year to the Church; and when a call was made for \$100,000 for Missions, he gave \$1,000, half the savings of a life time. After

his death it was found that he had lived on ten shillings a week that he might give more to the Lord Jesus Christ. His cash accounts indicated that "offerings to the Lord" were his first care.

The most important "Region Beyond" is that of holy living. We must not stop where we are, or measure ourselves by ourselves, or by others; but must go on, if this world is to be evangelized, to a life of which few know much. Jude speaks of "praying in the Holy Ghost." This is a sacred atmosphere, the true atmosphere of Missions. When Christ says "I am with you," he means omnipotent power: he means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious when we seek to proclaim the gospel to a dying world. Let us enter these unclaimed, untrodden regions, and may we be permitted to share in the glory of his enthronement and coronation!

Lord, I have laid my heart upon thy altar,
But I cannot get the wood to burn;
It hardly flames ere it begins to falter,
And to the dark returns.

Old sap, or night-fallen dew, has dampened the fuel;

In vain my breath would flame provoke.
Yet see! at every poor attempt's renewal,
To thee ascends the smoke.

'Tis all I have—smoke, failure, toil and endeavor,

Coldness and doubt and palsied lack;
Such as I have I send thee, perfect Giver—
Send thou thy lightning back.

—George MacDonald.

Do You Feel Irritable?

Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

I wish to call the attention of our readers to the ad. of the Acme Bicycles of Elkhart, Indiana. I was all through their factory a few days ago, and never have seen a more complete plant. Everything is done by hand, and the wheels cannot help being desirable. They are also as handsomely finished as any \$75 wheel, and will equal any sold at that price. I have no hesitancy in making this statement, and feel assured if you order one you will never regret it. If you will write them and mention this paper, they will gladly mail you a Catalogue free. Not as good wheels as the Acme sold for \$100 to \$125 two years ago. We can also say this is a thoroughly reliable Company, and will carry out their agreement to a letter.

J. D. GILMAN.

With this Paper.

A Big Success.

Recently we added to our Book Department "Our New Possessions," and Thrilling Stories of the War, by Returned Heroes. There is a universal demand for these histories, and the enthusiasm of the agents is unbounded. We are now furnishing hundreds of young men an opportunity to make a good start in life, and aside from the big wages, they are acquiring an experience that is inestimable.

We have never seen such records made in book work, and the most remarkable feature is, that so many of the agents are inexperienced. Any one having been teaching school or working in any line at \$50 or \$60 per month, probably less, no matter whether he ever sold books or not, can not afford to miss this chance. Many agents will clear more money during the spring months than they could make teaching school for a year. Territory is being rapidly taken up; outfits are going out in large quantities every day. If there are others who have not received circulars that desire to take advantage of this rare opportunity, don't delay an hour. Write us for full instructions and terms.

Yours for business,

S. A. MULLIKIN, Book Mgr.
Pentecostal Pub. Co., Louisville, Ky.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty. Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

Holiness Branch School.

Dear HERALD: Please publish the following for the benefit of any one who may want to send their children to a holiness school:

Our school is growing in interest and numbers. We have not yet obtained the necessary means to erect a boarding-house. Any one wishing to contribute to this cause will please send to J. F. Spruce, Floresville, Texas. Please give this school your careful and prayerful consideration before sending your children to any other. Pray for this work.

Mrs. J. D. SPRUCE, Floresville, Tex.

If your subscription has expired please renew at once.

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CURES

ASTHMA

Free. The African Kola Plant is Nature's Positive Cure for Asthma. In the short time since its discovery this remarkable botanical product has come into



The Kola Plant

universal use in the Hospitals of Europe and America as an unfailing Specific Cure for every form of Asthma. Its cures are really marvellous. Rev. J. L. Combs, Martinsburg, West Virginia, writes to the "New York World," on July 23d, that it cured him of Asthma of thirty years' standing, and Mrs. E. Johnson, of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up in a chair unable to lie down, night or day. The Kola Plant cured her at once. Mr. Alfred C. Lewis, editor of the "Farmer's Magazine," of Washington, D. C., was also cured when he could not lie down for fear of choking. Many other sufferers including Rev. S. H. Eisenberg, Centre Hall, Pa., and Rev. John L. Moore, Alice, S. C., give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanical discovery, we will send you one Large case by mail entirely free. All we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to

The Kola Importing Co.,

No. 1168 Broadway, New York.

Rice Rupture Cure

Wonderfully Brilliant Invention Sold at a Low Price.

A Home Cure that is Restoring Thousands to perfect Health, many Remarkable Instances.

Sometime ago Munsey's Magazine contained an article on rupture with a number of illustrations showing the remarkable curative effect of a system invented by Dr. W. S. Rice, 375 N



MR. LAWRENCE MEYER.

Main St., Adams, N. Y., Lawrence E. Meyer of Syracuse, N. Y. offers another fortunate instance of the marvelous results of Dr. Rice's method. The important points are that the rupture, no matter how large, dangerous or old it may be is securely and comfortably retained within the abdomen. At the same time the broken muscles are made to grow together and become as firm and solid as any other portion of the abdomen. It is a home cure, the patient using the method himself and the price is so low that everyone can afford it. Mr. Meyer says of the cure: "I tried the method of Dr. Rice because it seemed such a vast improvement over anything else I had used and also combined curative effects such as no other rupture treatment contains. Of course I hadn't much faith in the possibility of a cure but the results are remarkable. Whereas I had been laid up for months before, now the rupture did not bother me for a minute. It was only a short time when I couldn't feel any trace of where the rupture had been and I soon was able to work all day as freely as a young man. I advise every ruptured man or woman to send at once and get this method as it will certainly cure permanently and perfectly." Mr. Meyer's advice is good. Upon application to Dr. Rice, he will send you free a book that fully explains how he cures rupture. If you know of another person ruptured send and get a book for him. Such an act of kindness will be remembered all the rest of his life. Write today without fail. Address Dr. W. S. Rice, 375 N. Main St., Adams, N. Y. The book is mailed free to all who send name and address.

OUR DEAD.

GARRIOTT.—It is with sorrow we note the death of Bro. J. W. Garrriott, son of Bro. Wm. Garrriott, of Cove Hill church. He was born July 8, 1879, was converted in August, 1894. In the fall of 1895 was called to preach but resisted and lost his experience. (A lesson to God's children to follow His Spirit.) He was reclaimed in the fall of 1896. Received the blessing of entire sanctification December 27, 1896. He entered Asbury College soon afterwards and continued till a few days before his death. His record as a student and a Christian show distinctive marks of both gifts and graces. His teachers and school-mates loved him and admired him. He departed this life at 1 o'clock, p. m., January 4, 1899. These brief facts give history and show character. They are definite. While he was young, you knew on which side to find him. His death is sad; but the cloud is a white one—"with one like unto the Son of Man" on it. Revelations 14:14 His family and friends feel that they still know

where to find him. His life we feel was not by any means fruitless. A lady came to see him just before he died and stated that God used him to lead her to Christ. Eternity alone will reveal the fruit that will spring from the seed sown by him. The last entry made in his diary gave notice of severe pains in the body; but of glory flooding the soul. May the spirit of Him who knows how to succor those who are tried, comfort and guide the father, mother and remaining children to our Father's house on high. J. D. REDD.

SHEPARD.—Iva M. Shepard, born September 9, 1881; departed this life January 14, 1899, aged 19 years, 4 months and five days. She leaves a husband and one bright little girl, father, mother, six brothers and five sisters, relatives, and a large circle of friends to mourn her loss. Her last words on earth she told our father, "Jesus was with her," then she fell asleep in Him. She has gone on to await our coming. By her sister, LUE E. C.

CHAPMAN.—Bro. Wm. A. Chapman was born Nov. 23, 1830, died January 26, 1899, at his home in Green county, Ky. He was converted and joined the M. E. Church, South, in 1853, of which church he has been a consistent member all these years. He was a good man, true to his contracts his church, his pastor and his God. We miss him, but our loss is his gain, for he has gone to join his wife who preceded him only a few years to that home prepared for those who are "faithful unto death." The writer preached his funeral, and then we laid him away, to await the great resurrection day. E. N. METCALFE, P. C.

POTEET.—Sister Mary Alice Poteet has exchanged a world of suffering and death for one where these things can never enter. She was born March 1, 1875, died Jan. 20, 1899, in Green county, Ky. She was converted and joined the M. E. Church, South, about twelve years ago. She died a happy, triumphant death. She left a husband and one little girl, to whom we extend our sympathy. The writer preached her funeral in connection with that of her little infant son, Roy Poteet, who died Nov. 28, 1893. God bless the bereaved ones. E. N. METCALFE, P. C.

JONES.—In memory of our beloved father, Hugh T. Jones, aged 70 years.

Father is gone. He softly left us
As the midnight deepened round;
It was nature's time for resting,
But God's time to grant a crown,

To the one who had been faithful
Through the years that now are past
Years that had their clouds and sunshine;
Brightest sunshine at the last.

For the Savior who had promised,
"Lo, I'm with you to the end,"
"Laid beside him in the valley.
Just as friend will walk with friend.

And a cross that last dark river,
What a Pilot did he prove;
Guiding him we loved so dearly
To the heavenly home above.

There he's watching now and waiting
For the ones who linger here;
Singing praise to his Redeemer,
Whom he loved on earth so dear.

Watching! yes, for us to join him
In that praise around the throne,
Where there comes no bitter parting,
And no sorrow's ever known.

Heaven grant that in that meeting
With his loved ones bye and bye,
Not one link shall then be missing
In that home beyond the sky.
JAN. 9, 1899. DAUGHTER.

BERNARD.—Died at Harrisburg, Ills., Jan. 29, 1899, Lizzie Bernard.

\$19.75

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SEND ONE DOLLAR

Get this and send to us, please show, year, size of frame and whether Gentle or Ladies' is wanted, and we will send you this HIGH GRADE '99 MODEL \$50.00 WAYMAN BICYCLE by express, C. O. D., subject to examination. You can examine it at your express office and if found perfectly satisfactory and the greatest bargain you ever saw or heard of, pay the express against the balance, \$18.75 and express charges.

THE WAYMAN is built on frame from the best material money can buy; there is no better made bicycle. 27, 34 or 36 inch frame of 1 1/2 inch German seamless tubing. Direct two-piece bottom bracket drop large construction, full ball bearings, patent chain, our own best guaranteed single tube tires.

Our make tire, highest grade equipment, handsome nickel decorations, enamel black, maroon or green, any color.

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Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for cross-cross lines. Pamphlet and sample offer mailed free.

FARWELL & RHINES, Watertown, N. Y., U. S. A.

K. C. WHOLE WHEAT FLOUR.

Presents constipation and liver troubles.

CLUTEN CRISPS.

New health breakfast food.

PANSY Pastry Flour. Finest made.

FARWELL & RHINES, Watertown, N. Y., U. S. A.

We knew her on earth as a loving wife and kind mother, whose acquaintance was a benediction on account of her amiable Christian character. By her death our dear good brother, Edgar Bernard, is made a widower, his children motherless. At Rev. W. J. Harney's meeting, at Harrisburg, the closing day, at the afternoon meeting, we met her last, when we took her by the hand and said, "How is it now, Sister Bernard; are you saved?" her face lit up with a smile as she said, "Yes, Bro. Hoskinson, I am saved." That night she did not return to meeting. Next morning, before we left her house, we learned she was ill, which rapidly developed into pneumonia. Now we have her funeral notice, which tells us she has gone to live with Jesus, and the blood washed through. We join in sympathy with the precious husband and friends who weep not as those who have no hope, but through our tears, in anticipation of the happy reunion some sweet day, by and by, in the land where pain and death will be strangers, but where the blessed Savior we loved so well on earth will wipe away all tears from our eyes. At the thought we take new courage and will labor on in the Master's vineyard till we, too, hear the welcome plaudit, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." I still offer Jesus as the only satisfying portion. Oh! ye that are unsaved fly to his outstretched arms. Saved to the uttermost. R. E. HOSKINSON.

BENTON, ILLS.

A committee of Golden Lodge No. 38 I. O. O. F., Worthville, Ky., of which the subject of this sketch, Bro. James P. O'Neal, was a member, proposed the following biographical sketch and memorial, which, with several resolutions, were adopted and ordered placed on the record of the lodge.

Bro. James P. O'Neal was born in Grant county, Kentucky, Nov. 4, 1851, and was therefore a little over 47 years old. On the evening of January 24, 1899, after an illness of ten days fraught with much suffering, Bro. James P. O'Neal closed a well rounded earthly career. We are thus by the cruel hand of death robbed forever in earthly form of the personal presence, the kindly welcome, the genial favor and brotherly support of one who feared nothing but God, but who knew how to love both God and man with all the fervor of a sincere soul. To say that a good man has passed away but mildly expresses our appreciation of such a noble Christian character.

He was a living example of what he professed. Having embraced the

Christian religion early in life, for years he has been a local Methodist preacher. He was a diligent worker and a fearless soldier in fighting sin. He was only a member of the Odd Fellows' lodge six months but he has left a record that we might all be glad to emulate. Bro. O'Neal had a heart full of overflowing love, friendship and truth. The actions and deeds of that kind heart will live in our memory as blossoms of hope and inspiration long after the valiant doer of them was laid in the dust.

Therefore, Resolved, That in the death of Bro. James P. O'Neal, this lodge has lost an excellent member, his family a kind husband and loving father.

Resolved, that we extend to the family of our deceased brother our sincere sympathy and commend them to God for guidance, strength and support in this hour of great bereavement.

Resolved, that these resolutions be recorded upon our lodge minutes, a copy be furnished the bereaved family, and copies sent to our county paper, the "Carrollton Democrat," and the PENTECOSTAL HERALD.

W. P. STEGER,
C. T. NASH,
LEWIS DEAN,
Committee.

Feb. 1, 1899.
(Published by Request).

ALL VARIETIES OF ORGANS and PHONES

are sweet-sounding and extra well made. But of the models at factory price. Send for catalog. Williams Organ and Piano Co., 27 Washington St., Chicago.

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Best Trains
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Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO CHIMES and BELL.

Makers of the Largest Bell in America.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York.

"The Widow."

Mrs. Lula Russell and children in need.

We had no man in our church more zealous for her prosperity than the Rev. B. C. Russell. He was my pastor for four years, and I found him to be an excellent counselor and a good pastor. He was receiving a good salary when he became a minister. He received a very meager sum for his preaching. Barely enough to support his family. He was in poor health during his entire ministry. He often said to me "I don't know what is to become of my family if I should die."

There was a collection raised for the family at Conference, but the expenses during his sickness and in moving Sister Russell and the children back to her mother's house in Tennessee, has consumed the entire amount.

Now, will the church that he gave himself for see them suffer? If you can not send the money, send anything that can be used by her or the children, and it will be thankfully received.

She has four children, Mack, a boy of eleven years; Candace, a girl of seven years; Duncan, a boy of four years; Isabelle, a girl of two years.

Send your money or goods to Mrs. Lula Russell, Waverly, Tennessee. C. R. PAYNE, Burkesville, Ky.

Cheap Rates to Arkansas And Texas.

On February 21st, and March 7th and 21st, 1899, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Arkansas, Louisiana and Texas, at one fare, plus \$2, for the round trip. Stop-overs will be allowed on going trip within fifteen days, and tickets will be good to return any day within twenty-one days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars as to rates, etc., and for free copies of handsomely illustrated pamphlets about Arkansas, Louisiana and Texas, write to W. A. McQuown, Traveling Passenger Agt. 414 Columbia Bldg. Louisville, Ky., or E. W. LaBeaume, G. P. & T. A., St. Louis, Mo.

Wingo, Kentucky.

Dear HERALD: I desire a small space in your most beloved paper, which is a welcome visitor each week to our home, bringing joy and sunshine on every page, telling what the dear Lord is doing for saint and sinner all over our land. We have just closed two weeks' meeting at Wingo, Ky., in which the Lord manifested great power. It was on the old time line; penitents knelt at the altar and cried for mercy and were powerfully converted. Many Christians obtained a higher, deeper, richer experience, and rejoice to tell what the Lord has done for them. I found some good, true and tried holiness people here, and through snow and

cold they came to work for their Lord and to save their friends.

Dear Bro. Williams, traveling agent for the HERALD, was with us one service, and gave us encouraging words as he told of the peace of a justified life and of the glory of the sweet soul-rest of the sanctified life. Oh, for more such witnesses to the experience of entire sanctification.

There were about fifteen converted and many restored to their first love, and some claimed a higher joy in religion. Received about sixteen into the church. Pray for us. Yours, W. E. HUMPHREYS.

Feb. 18, 1899.

Gardenersville, Kentucky.

Great billows of salvation have been rolling over this dear people from the beginning of the meeting until the close. While the thermometer registered from 20 to 30 degrees below zero, the people never failed to come, and God never failed to bless them. God pardoned, reclaimed or sanctified some one at most every service. There were more than fifty professions of conversion, reclamation or sanctification, and about fifteen additions to the church. Several of the oldest and best members in the church received the blessing of sanctification. Praise God! I found the people to be a very kind, hospitable people, and I will never forget the many friends I learned to know and love. I had a comfortable home the first week with Bro. Gibson. God stays in their home and rules in their hearts. They are all converted, and most of them sanctified. The second week I found a home with Bro. Mettrich. He and Sister Mettrich know the Lord, and he knows them, and reigns in their hearts. Sister Mettrich has been in Canaan for several years. Praise God for such homes. God rules and reigns in many other homes. Bro. Hughes, their pastor, I found to be a man of God, and is a good man to work with. This was the second meeting with him, the first one at Knoxville. There were more than 120 saved or sanctified in the two meetings, and about thirty-five added to the church. I go next to Salt Lick, Ky., I begin there the 24th. I will go from there on into Virginia, and West Virginia. I can make some dates with the brethren of these States for April and May. Write me at Somerset, Ky. I am trying to put the HERALD, Revivalist, and the Religious Review of Reviews in every home. They will preach when we are gone. Dear reader, pray for me. Yours living in 1 Jno. 4:16.

WM. S. MAXWELL.

FEB. 21, 1899.

Lancaster, Kentucky.

Bro. Arnold: I desire to speak through your columns of some advancements on our work since Conference. We have reseeded our church at Bryantsville with beautiful circular pews, of which the people are very proud. It is also worthy of note they are paid for, and every cent of the money raised without a public collection. We have some splendid people at this church.

Our second Quarterly Meeting was held last Saturday and Sunday. The presiding elder was with us and preached to the delight of the people, and as a proof of it, his claim was paid in full.

At this writing we are in Bardstown, Ky., assisting our pastor, Rev. C. F. Reid, in a meeting. A good sized congregation greeted us last night at the first service. Prospects for a good meeting. Pray for us. Yours, saved fully to date.

W. L. CLARK.

Feb. 21, 1899.

BLOOD PURIFIER SENT FREE!

B. B. B.—Botanic Blood Balm, a Powerful Blood Remedy, Cures Blood Diseases of Every Kind by Driving the Bad Blood Out of the System—An Easy, Painless and Inexpensive Cure—B. B. B. Cures Tumors, Painful Swellings, Running, Fasting, Bleeding Sores, Scrofulous Ulcers, Persistent Pimples, Cancers, Scrofula in Children, Boils, Blotches, Itching Eczema, and Torturing Skin Diseases.

Sample Bottle of B. B. B. Mailed Free to Any Sufferer Who Writes For It.

Get rid of the bad blood in your system and you are rid of the disease.

Eating sores, persistent bleeding sores that won't heal, as in deadly cancer, mucous patches of sores in mouth or throat falling hair, pimply skin, sore nose or running in the ear, as in blood poison, corrupt ulcers, scrofula (especially in children), the itching scaly blistering skin of eczema, terrible, painful swellings, pimples, boils, and sickly bad feeling of malarial blood poison are all due to bad, diseased, poisoned blood in the body, and they all demand a powerful, thoroughly tested blood remedy to drive the bad blood out of the body. That B. B. B.—Botanic Blood Balm—is such a remedy stands proven beyond all doubt. B. B. B.—Botanic Blood Balm—cures because it produces such an effect on the sweat glands and excretory organs as to drive all the poison, foreign matter and disease out of the blood, leaving it pure and wholesome. And this is the only permanent cure. Sarsaparilla washes, salves may make you feel good for a while, but the sores, cancer, eczema, etc., are sure to come back again worse than ever, and so in the end you must take B. B. B. It is the only remedy powerful enough to remove the cause and thus cure.

The treatment with B. B. B. is so simple, pleasant and inexpensive and so certain in its happy results that no excuse can be offered for failure to at least try B. B. B.

BLOOD EVIDENCE THAT B. B. B. CURES.

From a mass of letters we give the following cures:

S. C. Crathern, of Moreville, La., was cured of a violent skin disease of face and tongue, with a single bottle of Blood Balm.

After spending a large sum of money in vain, Mr. E. Taylor of Wolf Bluff, Tenn., was cured of ulcers. Eminent physicians and the various springs failed, but Blood Balm cured him.

Mr. B. W. Beazley, of Americus, Ga., suffered with sores all over his body, eaten into holes. Blood Balm cured him in a very short time.

Mr. John L. Ledbury, of Jefferson, Tex., had tetter for ten years. The best physicians in New Orleans, St. Louis, Dallas and Ft. Worth failed to cure him, without effect. Blood Balm cured him perfectly, and the cure is permanent.

A daughter of Mr. S. W. Potts, of Jackson, Ga., had a violent skin disease and her entire body was almost a scab. One bottle of Blood Balm cured her sound and well.

Mr. G. S. Mullin, of Dew, N. C., had a very bad and painful sore leg; had paid out a considerable sum of money without benefit. Blood Balm restored him to perfect health.

Mr. J. N. Shoals, of Annetto, I. T., suffered for years with running, eating sores. Nothing did him any good. One bottle of Blood Balm cured him, and he says it's a fine remedy.

W. Sutherland, of Bardonia, Ky., writes that his general health was greatly impaired from hip joint disease, and that only three bottles of B. B. B. (Botanic Blood Balm) had eased his hip and greatly improved his general health.

G. M. Carter, Chester, S. C., writes: "A boy here had a bad case of scrofula. The doctor

said it would kill him. I got him to use 'Botanic Blood Balm' (B. B. B.). He took a dozen bottles of Blood Balm and is now well."

Have Any of Your Children Scrofula?—If So, Read This.

"My sixteen-year-old son has had a terrible sloughing scrofula ulcer of the neck for 3 years, attending with blindness, loss of hair, great emaciation and general prostration. Physicians and various blood remedies were resorted to without benefit."

"I was urged to try the efficiency of Botanic Blood Balm (B. B. B.) and to the astonishment of myself, friends and neighbors, one single bottle effected an entire cure."

Ulcers of the neck entirely healed; eyesight restored, and the hair commenced growing on his head again. I live at 215 Jones street, Atlanta, and my boy is there to be seen."

"FRANK JOSEPH."

Cancer on Face, Nose and Lip Cured by B. B. B.

Mr. James A. Greer, of Athens, Ga.: "After using B. B. B. the offensive discharges decreased at once, and the hardness disappeared as I continued to use B. B. B. The cancer became less and less in size until nothing remains except a scar."

G. F. Kellar, of Willsville, Ga., writes: "Botanic Blood Balm (B. B. B.) is curing an ulcer on my nose said by all to be a cancer."

Allan Grant, Sparta, Ga., writes: "A painful sore came on my lip, which was pronounced epithelial cancer by prominent physicians. I also had much pain and great weakness in the back. Eight bottles of Botanic Blood Balm (B. B. B.) healed the sore, gave me strength, and made me well."

Malaria—Do You Feel Like This?

People who are predisposed to blood disorders may experience any one or all of the following symptoms: This blood, the vital functions are enfeebled, constitution shattered, shaky nerves, falling of the hair, disturbed slumbers, general thinness and lack of vitality. The appetite is bad and breath foul. The blood seems hot in the fingers and there are hot flushes all over the body. If you have any of these symptoms your blood is more or less diseased with malarial blood poison and is liable to show itself in some form of sore or venereal disease. Take B. B. B. at once and get rid of the inward humor before it grows worse, as it is bound to do unless the blood is strengthened and sweetened.

Spring Remedy.

If you have been in the habit of taking a spring remedy suppose you try B. B. B. this spring. It is way and beyond superior to sarsaparilla and mere tonics. B. B. B. cures to stay cured.

Send for Free Trial Bottle.

All druggists sell B. B. B. in large bottles at \$1 per bottle, but sample bottles can only be obtained of Blood Balm Co. Describe your symptoms and free medical advice will be given. All correspondence is sacredly confidential. Address plainly Blood Balm Co., 9 Mitchell street, Atlanta, Georgia, and sample bottle of B. B. B. and pamphlet on blood and skin diseases will be sent you by return mail.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal remissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. Hall, Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by Page and Sims, Nashville, Tenn.

READ THIS.

Ballettsville, Texas, Feb. 13, 1895.—I certify that my wife was troubled with a pain in her left hip, supposed to be rheumatism, and also derangement of the kidneys, and was relieved of it by the use of Hall's Great Discovery. She used only one bottle, and thinks she is permanently cured.

LEE GREEN, Baptist Minister.

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a trip to Colorado, Wyoming, Utah, California, or Oregon, do not fail to ask your agent about the magnificent train service offered by the UNION PACIFIC. There are Pullman Palace Sleepers, Buffet Smoking and Library Cars, Dining Cars, with meals served a la carte, and Pullman Tourist Sleepers, &c., &c.

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Another Terrible Case Cured by Anointing With Oils.

ADEL, GA., Dec. 10 1898.

DR. D. M. BYE, Indianapolis, Ind.

DEAR DR.—This is to certify that on the 24th day of last August, I began to use your Oils for cancer, and on the 14th of October, the cancer had come out and the place had healed up, in fifty days from the time I commenced, and is yet well. I can willingly recommend your treatment to anyone suffering from cancer. I feel very grateful to you for the courteous manner in which you have treated me. Feel like I can never do enough for you. I will cheerfully answer any letters of inquiry, should any be so doubtful as I was, if they will write to me for information. Yours very respectfully,

ALBERT S. SHAW.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that can not be questioned.

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"Tears and Triumphs," and No. 2., of the same, have aggregated a sale of over 200,000 copies. They have sold on their merit, and are to-day recognized by many as the best song books of their class extant. Each of the books has a few selections that can be spared, and, in answer to many calls for a combined book giving the very best of the two in one, at the popular price of 25c, 30c, and 35c, in manilla, muslin and boards, we have at last under preparation,

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MEMPHIS, TENN.—Dear Bro Arnold: I wish to praise God through the HERALD that we had the privilege of listening to the God-sent words of Brother Pickett yesterday (Sunday) which many were rejoiced to hear, and many souls were made to run over with joy. While God was blessing and pouring volley after volley into the Devil's ranks we could hear the enemy squealing and making contemptible remarks because their sins had been revealed. God bless such men as Brother Pickett and send more into the field that cold church members may be awakened to a sense of their duty to God. Some who listened to the burning truth yesterday would have been glad to have dropped through the floor to hide themselves, but that some will try in vain to hide behind rocks and mountains in that great day I have no doubt, may God reveal this truth to them. Yours for Christ
Jan. 30. T. B. CAHOE.

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S. L. C. COWARD,

Louisville, Kentucky.

ROCKWALL, TEX.—Dear PENTECOSTAL HERALD: Will you please say we are in the midst of a glorious revival at Rockwall Free Methodist Church. Praise Jesus. It has been five years since there has been an old-fashioned Holy Ghost Methodist revival here, so I am told. We have been running the meeting this is the ninth day, and last night we had quite a "breakdown," i. e., there were four deeply penitent souls at the altar, and three out of the four were blessed. Two were powerfully converted and one was sanctified wholly. Glory to God! The graceful and Holy Ghost baptised evangelists, Sister Lillie Snow and Sister W. M. Adams, Evangelist and Bros. M. M. Lowery, preacher in charge, at Quinlan, and U. S. Inerchen, our sweet singer, are all with us doing faithful work, and next week we expect our own brother, Rev. I. S. Adams, preacher in charge of M. E. Church, South, of White Oaks, New Mexico, to join us. Pray for us. Yours saved and sanctified,

W. M. ADAMS.

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Rev. Luther Robinson's Slate.

Rev. Luther Robinson reports a great meeting at Morgantown, Ky, where he has been for one month assisting Rev. C. W. Ruth and later singing for the Cumberland Presbyterians. His slate is as follows:

Fillmore, Ill. March 9-19.
Permanent address, Ellis, Tenn.
Fully saved, and all for Christ and his blessed cause.

LUTHER R. ROBINSON.

STERLING, COL.—Great day here yesterday, altar crowded all three of the services. Sinners converted and believers sanctified. Interest on the increase. We are looking for great things. The truth is taking hold. Calls continue to pour in for meetings in this State. Hallelujah!

AURA SMITH.

FEB 2, 1899

LATER—Victory here yesterday; altar full at every service. The truth is gaining. Bless the Lord! Many are being reached. In Him.

AURA SMITH.

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[Above as represented.—Editors this paper.]

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Dr. Vaughan, our presiding elder, was happy in his arrangement. Characteristic of the man. The pastors present made careful preparation, and were at their best.

It was a feast of good things. Bro. Grinstead, our pastor at Millersburg, said his church was left ripe for a revival. I prophesy for the Maysville District a forward movement as the result. Sorry some of our pastors were not able to attend. Stress was laid upon the fact that our pastors must educate the people on missionary work. The General Conference was wise in launching the enterprise, and God is certainly in the movement.

J. W. GARDINER.

We have just closed a good meeting at Hill St. in which twenty-five people professed conversion and fifteen were sanctified. Rev. W. R. Johnson and Bro. Spinkles assisted and did faithful work. We organized a church with twenty members as a result of the meeting, and the prospects are encouraging for the future at this point. We anticipate sweeping victory in the Summer Campaign in the mission work. Pray for us.

P. L. KING.

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Robinson, Ill.

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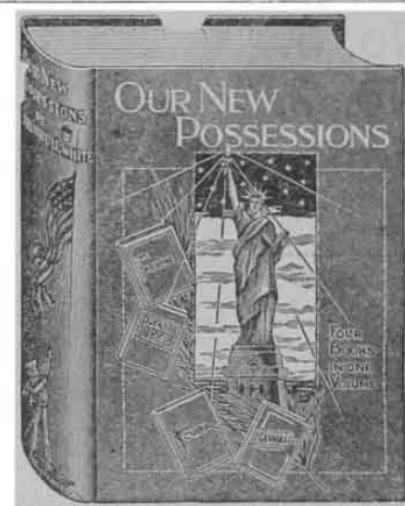
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\$97.40 in 9 Days.

WASHINGTON, Jan. 28, 1899.
"Received outfit for 'New Possessions' the 12th inst. Since then have worked nine and one-half days averaging over ten books per day. Have sold 64 cloth, 33 full leather, and have been asked to call again before I order by seventeen good men. I thought war books sold pretty fast, but they are not in it with 'New Possessions.' Shall order 250 copies February 10th." C. E. WENGARD.

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TEXAS, Jan. 28, 1899.
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work Thursday. Have seen just 51 people, showed the book to 40 and sold 10 cloth, 12 half morocco, 8 full morocco. I'm not sorry I left the farm." JOHN A. JACOBS.

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\$66.40 in Four Days.

ILL., Feb. 4, '99.
"New Possessions" is a whirlwind, nothing stops it. This town has been worked on war books and lots have been sold, yet I have no trouble in selling. Got in the machine shop yesterday and at noon talked book to the men just ten minutes and captured 31 orders before the whistle blew. Foreman said he was glad to see such a book sold. Have sold 83 books in four days, all cloth. I never was any good on better styles. E. RAY MORTIMER.

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REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

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REV. W. E. ARNOLD, Office Editor and Business Mgr.

ENTIRE SANCTIFICATION IN THE COURSE OF STUDY FOR UNDER- GRADUATES.

[The following paper was written by the Office Editor for a book soon to be issued by Rev. S. L. C. Coward, entitled "Entire Sanctification from 1739 to 1899." We would be glad if our readers would preserve the articles until the series is completed, then with the entire paper before them, they will have a statement of one very important doctrine upon which every itinerant in the M. E. Church, South, has been required to pass an approved examination.—Editor.]

III. WATSON'S INSTITUTES.

Since the days of Wesley, no mind has appeared among the people called Methodists greater than that of Richard Watson; and no book has been of greater authority among us than his "Theological Institutes." This monumental work has done more to determine Methodist theology, and to secure unity of doctrine among the various branches of Methodism than any other book ever written. If the opinions of any man should have weight among us, certainly the opinions of Richard Watson are entitled to respect. His Institutes are divided into four books, and run through the entire course of study, a year being given to each book. The following quotations will show how fully this great theologian agreed with Mr. Wesley upon the doctrine of entire sanctification.

In discussing the subject of Regeneration, Mr. Watson says of this great blessing: (Institutes, vol. II, page 267): "It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplors and struggles against in his penitent state, is broken and abolished, so that with full choice of will and the energy of right affections, he serves God freely, and runs in the way of His commandments." Again on page 268, he says: "Regeneration is that renewal of our nature which gives us dominion over sin and enables us to serve God from love, and not merely from fear." Observe, that according to Mr. Watson, regeneration is, (1) a "mighty change in man, wrought by the Holy Spirit;" (2) this change is a renewal of our nature; and (3) that it is such a renewal as "gives us dominion over sin and enables us to serve God." "Deliverance from the bondage of sin, and the power and the will to do all things which are pleasing to God, both as to inward habits and outward acts, are, therefore, the distinguishing characteristics of this state." (page 267.)

But while Mr. Watson so clearly teaches that regeneration gives dominion over sin, yet he does not teach that there is in regeneration a complete deliverance from sin, or that this blessing destroys the "body" or "being" of sin. On page 269, he says: "The regenerate state is, also, called in Scripture, sanctification; though a distinction is made by the Apostle Paul between that and being 'sanctified wholly;' a doctrine to be afterward considered. In this regenerate, or sanctified state, THE FORMER CORRUPTIONS OF THE HEART MAY REMAIN AND STRIVE FOR THE MASTERY; (emphasis mine) but that which characterizes and distinguishes it from the state of a penitent before justification, before he is in Christ, is, that they are not even his inward habit; and that they have no dominion."

Here it will be seen that Mr. Watson clearly distinguishes between "sanctification" and "ENTIRE sanctification." He tells us that the regenerate state is sometimes spoken of in Scripture as sanctification; and, on page 251, he tells us this sanctifi-

cation "is concomitant with justification." But in this state of sanctification, "the former corruptions of the heart may remain and strive for mastery," though they do not reign; the extermination of these corruptions being reserved for a subsequent work, in which "entire deliverance from inward sin" (page 455) is effected.

On page 450, in the chapter on "REDEMPTION—FURTHER BENEFITS," he says: "We have already spoken of JUSTIFICATION, ADOPTION, REGENERATION, and THE WITNESS OF THE HOLY SPIRIT, and we proceed to another as distinctly marked and as graciously promised in the holy Scriptures; this is the ENTIRE SANCTIFICATION, or the perfected HOLINESS of believers." He then proceeds: "That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed." Nor is this distinction between the two states, according to Mr. Watson, merely a matter of growth—merely the difference between A BABE AND A MAN. "Regeneration, we have seen, is concomitant with justification; but the Apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortation they administer, A STILL HIGHER DEGREE OF DELIVERANCE FROM SIN, as well as a higher growth in Christian virtues." Not only is there in entire sanctification "a higher growth in Christian virtues," but also "a higher degree of deliverance from sin." It is not merely a question of growth in grace, but a question of cleansing, likewise.

But How, and WHEN is this "higher degree of deliverance from sin" to be obtained?

Everyone who is at all familiar with the history of this doctrine knows that the point of contention, in Mr. Watson's day, was not whether a complete deliverance from all sin is effected in regeneration; few, if any, believed this. This "Devil's great gun" (Bramwell) was reserved for a later period in the history of Methodism. But the question was whether such a deliverance is attainable in this life. After a lengthy discussion of this point, in which he clearly demonstrates both from reason and Scripture that "the old man" may be "crucified," that "the body of sin" may be "destroyed," and that "deliverance from all inward and outward sin" "can neither be referred to the hour of death, nor placed subsequently to this present life," our author concludes: "Not only the time, but the MANNER also of our sanctification has been matter of controversy; some contending that all attainable degrees of it are acquired by the process of gradual mortification, and the acquisition of holy habits; others alleging it to be instantaneous and the fruit of an act of faith in the divine promises.

"That the regeneration which accompanies justification is a large approach to this state of perfect holiness; and that all dying to sin, and all growth in grace, advances us nearer to this point of ENTIRE sanctity, is so obvious that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God. The great question to be settled is, whether the deliverance signified after he held out to us in these promises as a present blessing! And, from what has already been said, there appears no ground to doubt this; since no small violence would be offered to the passages already quoted, as well as to many others, by the opposite opinion. All these promises of God

which are not expressly, or from their order, referred to future time, are objects of PRESENT TRUST; and their fulfillment now is conditional ONLY upon our faith. They can not, therefore, be pleaded in our prayer with an entire reliance upon the truth of God, in vain. The general promises that we shall inherit all things whatsoever we ask in prayer, believing, comprehends, of course, all things suited to our case which God has engaged to bestow; and if the entire renewal of our nature be included in the number, without any limitations in time except that in which we ask it in faith, then to this faith shall the promises of sanctification be given; which, in the nature of the case, supposes an instantaneous work, immediately following upon our entire and unwavering faith."

Thus clearly does Mr. Watson set forth this great blessing as a work subsequent to regeneration, attainable now, in an instant, by faith.

(TO BE CONTINUED)

OUR special club offer has expired. Our friends in the field did splendid work for us, and through their efforts the radius of our paper's influence has been greatly extended. We take this opportunity to thank all who have taken part in this campaign, and to ask the united prayers of all that the HERALD may prove a blessing in every home into which it enters. Let us also pray that the cause of holiness, in all its interests, and in every department of its work, may have the best year it has ever had during 1899.

THE Ministerial Association of this city, by an almost unanimous vote, declined to admit to its membership the pastor of the Unitarian Church. They did not deem it proper to recognize as a Christian minister a man who does not believe in the divinity of Christ. We believe they are right. Now, if these same ministers will, in the administration of their churches, be as strict in their notions of conduct as they are in those of creed, it will have a healthful influence upon the moral and religious conditions of our city.

MRS. MAUDE BALLINGTON-BOOTH, of the Volunteers of America, delivered two addresses in this city, Saturday night and Sunday afternoon. She is working chiefly in the interest of the Volunteer Prisoners' League. We had the privilege of listening to her address at the Y. M. C. A. building on Sunday afternoon. More than a thousand men were present and listened with closest attention for more than an hour to the burning words of the "little woman." Jesus was held up as the One mighty to save even the worst of criminals, and the truth was strongly emphasized that He alone can rescue them from the degradation and crime into which they have fallen. Our hearts burned within us as she talked of Jesus' power to save to the uttermost all who will come unto Him. Mrs. Booth is a very attractive speaker, and evidently the Spirit of the Lord is upon her. Her visit to Louisville did good.

OUR MISSION FUND.

Acknowledged last week, \$154.15. Rev. R. Smithson, \$2.00; Mrs. S. M. Quick, \$4.00; Mrs. M. L. Haselbud, \$2.00; Mrs. Wm. Shinnick, 50c; Mrs. Tex Sandifer, \$10.00; Mrs. Daniel, \$1.00; T. J. Jackson, \$1.00; Herbert Peterson, \$1.00; G. W. Beck, \$10.00; Mrs. C. A. Sones, \$1.50; Mrs. M. M. Hensley, \$1.00; J. S. Woodward, \$1.00; Mrs. S. A. White, \$1.00; Fanny Cary, \$5.00; Mrs. R. R. Harris, \$5.00; T. A. Williams, \$5.00; public collection, Atoka, Texas, \$1.00. Total, \$206.15.

CONTRIBUTIONS.

ENTIRE SANCTIFICATION.

REV. WM. STADT.

NO. II.

"There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea."—Deut. 1:2.

There are many statements in the Bible which the casual reader passes over without much thought. He fails to see their deep meaning and their tremendous importance. Of this kind the statement above is certainly one. The casual reader sees the fact recorded that from mount Horeb to Kadesh-barnea is eleven days' journey. "Well, what about it? Is this of interest to me? I never expect to make that journey, therefore it is of little importance to me whether the distance is covered by a journey of eleven days or eleven years." Yes, you may never travel between mount Horeb and Kadesh-barnea, but remember, back of this simple statement is spiritually a meaning of tremendous importance. The Jews from the moment they left Egypt, and especially after they had crossed the Red Sea, were on their way to Canaan. After crossing the Red Sea they were separated unto God, a chosen people, the Lord's inheritance. They received the law, and God prepared them for the conquest of Canaan. After many doubts and fears and murmurings and rebellions they reached Kadesh-barnea, at which point the Lord intended they should enter the promised land. We know the story. The spies were sent, the majority of whom brought an evil report. The walled cities, the giants seemed to them an insurmountable barrier to possessing the good land. Joshua and Caleb saw the walled cities and giants like the rest, but they kept sight of God's promises, and testified to their faith before the people, while the ten spies lost sight of God and saw nothing but difficulties. Now in these spies we have the two classes of people represented who approach the borders of the Canaan of Perfect Love. Both classes have crossed the Red Sea together, have been justified together, have traveled the intervening space between justification and sanctification together, but now when the moment comes to enter the promise land, the vast difference between them becomes known to all around. Spiritual progress like spiritual decline cannot be long concealed. The promised land is presented to both classes. Both see the conditions, the obstacles. But while the Caleb's and Joshua's see the walled cities and giants of inbred sin, they also see God, keep the eye of faith on Him, and with the shout of victory, "He is well able," they cross over and possess the land at once. Happy are those who enter in when first they receive the light. There is no turning back into the wilderness in their experiences, but they press on from strength to strength. The other class who come up and despise the good land, are turned back into a distressing wilderness experience. Remember we cannot with immunity sin against light. Spiritual darkness and decline follow in the wake of such a course. Of the large body of the latter we shall consider a few classes with the prayer that, if possible, these lines may, under God, be helpful to them.

There is a large class of professedly justified people who have virtually come to a standstill in their experience. When approached on the subject of sanctification they will often say, "Well, I don't profess sanctification; that is, I don't believe just as you do.

I serve the Lord, but you know sanctification is a high experience. I think very few people ever really get it." If pressed farther they are likely to say, "Well, I have seen some people who profess the experience, do things which I would not think of doing. I live a better life than such a one does, we must do the best we can, you know that all we can do," etc. Now these people are entrenched behind the barrier of pharisaical self righteousness. It is hard to move them. The devil has got them sidetracked. They are practically out of the race. They compare themselves with themselves and, like the Pharisee of old, they thank God that they are not like other people. This class is hardly ever delivered from their wilderness experience. They recruit themselves nearly altogether from the ranks of old professors who have lost the sweetness of their experience, have a spirit of bitterness and censoriousness, and unless a spiritual earthquake shakes them, they are more than likely to wake up in a place where holiness never comes. Lord shake the dry bones. Reader, if you belong to this class, cry to God mightily for a time of refreshing from the presence of the Lord.

Then there is a class of people who to all appearances retain the experience of justification. They seem to seek diligently, yea, they profess to search for the experience of sanctification as for a hid treasure. For do they not go to hear every new man that comes to town? Do they not hang on the lips of every holiness evangelist, and do they not again and again claim the experience with the result that about as soon as Mr. — leaves town their spiritual thermometer is below zero? They face the trials and go down under them, and as stated, this experience is repeated over and over, until at last they lose hope. Small wonder this. They depend on man instead of on God. Running to hear every new man, they as a matter of course, listen to good, bad and indifferent teaching, until they hardly know anything. They are kept in a constant turmoil. Their spiritual nature is poisoned, for we cannot any more fill up our spiritual nature with the wheat of Canaan and heresy, than we can with immunity partake now of well prepared food and again of poisoned carrion. Lord help us to see this simple truth. Have you not seen the hungry and dejected face of these people crowding into the meetings of some new man, ready like a sponge to absorb indiscriminately what may be offered? I have, and so have you. Then as the meetings go on, they seem to thaw out, and before long they even shout and declare they never listened to such a man before, and they now have the experience sure, but alas! in the majority of cases the thing don't seem to affect the heart at all. It is only skin deep. They have no root, and in times of difficulties they go down as before, and the devil who gets to know them well, will tell them. No use your trying. I told you so. It isn't for you." Yes, these people are "ever learning and never coming to a knowledge of the truth as it is in Christ." They come to a knowledge of truth as it is in some man, but not as it is in Christ!

There now comes to my mind a dear man belonging to this class. In conversation he admitted that he was not sanctified. He had claimed the experience at various times, but somehow when brought face to face with the trials of life, especially surrounded by a largely unsaved family at home, he had lost his patience, and in other ways gone down under the pressure. This man is scrupulously honest. The devil knows it, and therefore works through the unsaved members of his family and alas! succeeds in his nefarious scheme. This brother would not, as some do, go on professing the experience after being thus overcome. Now many dear, honest souls reading this are perhaps in the same condition. The home is to many a trying place for the exhibition of true holiness. One cannot help but deeply sympathize with such dear souls who are severely tried by their own flesh and blood. The writer knew a dear Christian lady, who was literally tormented by a wicked husband and devil possessed sons.

But to resume. The dear brother above mentioned had come to a place where he had almost despaired of ever getting the experience. The fact is, the devil had so mysti-

fied him, so worked on him, that he was afraid to make another start for fear he should not hold out, yet he had as far as man could see, a clear experience of justification. But the devil was especially anxious that he should not at home live a holy life or have an even experience, for this the devil well knows produces genuine conviction. In conversation, this dear brother appeared a good deal like a little child frightened by a large dog. The devil was there, trying hard to keep his mind from getting centered on God. He expressed fear that should he claim the experience, he might go down again as before. Fears and doubts, oh what strong weapons these are in the hands of the devil to torment souls! The writer felt led to give this advice: "Don't dwell on the past with its failures, it can do you no good. The devil uses it as a scarecrow to keep you from venturing out on God's promises. If possible forget the past for a moment. Come to God as if you came to Him for sanctification for the first time. He says 'him that cometh to me I will in no wise cast out.' If, therefore, you now have the witness of the Spirit to present justification, then present yourself a living sacrifice entirely, unreservedly to the Lord and by present faith in the precious blood claim the experience. You see your need of this. You have tried in the past and failed. You know there is this in you which pulls you down. This something is inbred sin. It and the devil are bent on your destruction. You must want this experience that God may be glorified in and through you. God is anxious to help a trembling, honest soul, now look to Him. Don't look to the past nor be afraid of the future. Receive the experience now, and then go on trusting the Lord moment by moment. Leave the future in God's hands. It is beyond your reach anyway, hence it is useless to speculate on it. Be practical, God is practical. Deal with God in a business like manner. Never mind feeling just now, first take God at His word, then the feeling will come. First faith, then the witness. This is God's order." This in substance is the advice the Lord helped me to give with the result that this dear tempest tossed soul after some eighteen years of comparative failure, promised to venture out on God's promises, take Him at His word and trust Him moment by moment.

Surely there is nothing inviting in a prolonged wilderness experience, especially when we consider the fact that the time thus spent is practically wasted. The children of Israel accomplished little in their forty years of wandering. Little is recorded of their doings because there was little to record. And now, dear reader, you will begin to see that the little text at the head of this article is not meaningless. It was not meaningless to that generation which perished in the wilderness. Remember it is eleven days' journey from mount Horeb to Kadesh-barnea, but it took them forty years and over instead. Besides this, having rejected the opportunity they irrevocably sealed their destiny. That whole generation perished, and their little ones, who they said would become a prey to the inhabitants, possessed the land, leveled the walled cities and slew the giants. Leave your little one's, your treasures with God. Don't let the care of them keep you out of the promised land. God is long suffering, but He is also a jealous God. Thou shalt have no other God, no idols, beside Him. God never forgets faithfulness. Caleb and Joshua followed the Lord fully, and the Lord brought them into the promised land. Read the testimony of Caleb. At eighty-five years of age, he felt as young as he did at forty, when he stood up for God against the congregation, declaring that God was well able to bring them in. There is another thought. Had the Israelites entered the promised land at Kadesh-barnea, they could have done so without encountering serious obstacles, whereas when they entered later they had to cross the river of Jordan. There is a wonderful lesson in this. If we get sanctified when first the truth is presented, we enter without much difficulty. There is no Jordan of prejudice, wrong notions or past failures and dread forebodings to cross. Let us be wise and not condemn ourselves to a long, useless wilderness journey by despising the good land. Make the short cut to a joyful, victorious experience of entire sanctification

AN INQUIRY ANSWERED.

REV. LUCIUS HAWKINS.

Dear Bro. Arnold: I have received the following letter, which I will answer as requested, through the HERALD, if you will allow me a little space for that purpose.

"WINTERS, CAL., Dec. 10, 1898.

Rev. Lucius Hawkins, Mont. Eagle, Tenn.:

"Dear Brother: I have become well acquainted with you through the PENTECOSTAL HERALD. I enjoy reading your articles on the Higher Life, and all the rights and privileges enjoyed in that life. But I want to ask a few questions which I would like to have you answer through the HERALD, if you think best, if not, please answer me by private letter.

"We will suppose a case. Here are two brethren A. and B. A is sanctified and living a sanctified life; B is justified, and so far as can be seen, is living the same holy life that A is living. What will be the final result if B. dies without the baptism of the Holy Ghost and fire? Will he be lost?

"Your brother saved, sanctified, and looking for the Lord's coming. God bless you.

"J. A. DUNCAN."

I have placed as the caption of this communication, "An Inquiry Answered," but I will admit at the outset that I am not certain that I can answer the inquiry either correctly or satisfactorily. And yet it seems to be a simple question, susceptible of an easy answer.

A's case is not involved in the question, consequently he might have been left out of consideration altogether.

The question is, Will a justified soul, dying without the baptism of the Holy Ghost, or sanctification, be lost?

Two other questions are involved in the answer.

First. What is done for a soul in justification? The term justification means to "make right," and when a sinner has been justified he has been brought into right relations with God. Strictly speaking, justification has only to do with the soul's relation to God; but concomitant with justification when the sinner's relations to God are properly adjusted, he is regenerated, born again, made a new creature. He is delivered from the power of darkness and translated into the kingdom of God's dear Son. He is made a partaker of the divine nature, and being born of God, he becomes a son of God, and is adopted into the divine family, and becomes an heir of the inheritance that is incorruptible, undefiled and fades not away.

Without discussing the question as to whether this divine life, received in regeneration, is forfeitable or non-forfeitable, which is a debatable question, let me inquire how death could possibly have any effect on this man's moral condition or his relations to God? Death is only an incident in the history of a human soul, simply crossing a line from one state to another, but not affecting the soul's moral condition or relations to God in the least. Passing through death from this state of existence to the other, has no more effect on man's moral character than would coming from California to Tennessee.

But does not the Bible say that "without holiness no man shall see the Lord?" It certainly does, and that brings me to the second question involved in the answer to the brother's inquiry.

Does a justified soul ever die without holiness? I think not.

The religious world is divided into two classes with reference to holiness—those who know of it, and those who do not. The former class may be divided again into those who accept it, and those who reject it.

Whenever the attention of a justified soul is called to the subject of holiness, by the Holy Spirit, he must dispose of it in some way, either accept it or reject it. If he accepts it on God's conditions, he comes at once into the experience and life. If he rejects it he does so at the peril of his salvation. I am speaking now of those who have an intelligent understanding of the doctrine.

Holiness is not optional, as some seem to suppose. It is an absolute necessity. More than that, it is a positive command of God. 'Be ye holy, for I am holy.' And when it is understandingly, wilfully, determinedly rejected, that rejection settles the relation of that soul with God; he is not in a justified relation. The condition of our sustaining a saved relation to God is walking in all the light that comes to us concerning holiness as well as everything else.

The other class referred to in the division above, are those who have never had an intelligent knowledge of holiness. No light has ever come to them on the subject. They are God's justified children, walking obediently in all the light they have. They are not wholly sanctified, but if their attention was intelligently called to the subject by the Holy Spirit, they would at once accept it. Supposing they die in this condition, as thousands do, are they lost? Not by any means. How can they be saved in heaven without holiness? They are not. God sanctifies them unconditionally. Or, as our Calvinistic brethren say, "God gives them dying grace."

The question of infants dying would seem to settle the question. That dying infants go to heaven, all must believe who believe the words of Christ. That infants have a carnal nature all must believe. That the carnal nature cannot enter heaven, all must also believe. What then? That all infants, and other irresponsible persons, are unconditionally sanctified in death.

As stated in the outset, this may not be a very correct, or intelligent, or satisfactory answer to the inquiry propounded by Bro. Duncan; but if not, it may afford some one else an opportunity to give a reply that will be both correct and satisfactory.

What is greatly needed to day is plain, intelligent teaching and preaching on this all important subject of the baptism of the Holy Ghost, the second great installment of salvation, so that all truly justified souls may know what their privileges are in the plan of salvation, and knowing, may enter in.

"A NEEDED DISTINCTION."

REV. B. F. GASSAWAY.

Under this head, Rev. Isaiah Reid writes a very sensible article in the Christian Witness of February 2d. The subject needs to be ventilated. It is astonishing to note how persistently this distinction is ignored by those in places of authority in the churches. Unless we intend to sanction the doctrine of papal infallibility, and place our officials above criticism, and the acts of our Conferences, Synods, Associations, etc., above the necessity of revision, it is high time we were emphasizing this needed distinction. Bro. Reid writes as follows:

"I see we are fast coming to a place where we will be compelled to draw a much clearer line between the church and the administration in the church. The church is one thing and the government of the church is another. A church can exist without much church machinery, but a machinery cannot exist without a church. The reason why this distinction must be made is because the complaints

so often made against the church are not against the church at all, but against the administration or management. The people believe in the church, but the grievousness of the 'powers that be' is the real cause of complaint. The other reason why this line of demarcation must be drawn is because the officials count that all said against the administration is said against the church. It is not. The two things are very different. The church is one thing, the government of the church is quite another. Finding legitimate fault with the administration of the affairs of the church is no more finding fault with the church than finding fault with the wrong acts of congress is wronging the nation. In no case is oppression, or mal-administration, or treason to the charter rights of a member of a church on the part of the church official, to be confounded with the existence of the church. Nor can criticism or legal proceedings against such acts even be construed as against the church. The church, so far as aim and purpose is concerned is spiritual and for worship. It is not governmental. Governmental regulations grow up out of its needs to conserve and perpetuate itself. The word 'ecclesiasticism,' which we use for want of a better one, does not apply to salvation and worship, but to government. The fault, ordinarily found with the church, is not with the church itself, but with the ecclesiasticism, or the administration of the affairs of the church and its principles of government. The church is of God. The administration is of man. As an order of God we cannot fight the church. The administration is of men, and to oppose it may be against men, but not against the church. We do not suffer from the church in the true sense of the word, but from ecclesiasticism. It is time our officials cease construing opposition to salutary measures in their administration as treason against the church. If a church member should come to a time when the rights pledged to him in his church covenant is a dead letter, and some other doctrine is preached, or one contrary to the articles of faith subscribed to, it is by no means opposing the church to set himself in array against such proceedings. He is defending the church, while he prosecutes such an administration.

There is all this difference between the church and ecclesiasticism. This exists in the nature of the case, and can neither be argued into or out of the question. It is a vital point in the attitude of the issue between ecclesiasticism and the holiness movement. What is called 'come outism' is not nearly so much real come outism which denies the validity of the church as an order of God, as it is a result of drive-outism on the part of ecclesiasticism. It is time the sheep's clothing should be pulled off this wolf spirit in ecclesiasticism.

In all I have said above, I mean the organic church in general, and no one denomination in particular. The principle applies wherever the shoe pinches."

REV. J. K. WOOTEN of Memphis, Tenn., wishes a helper in mission work in that city. He wants an assistant who can sing, and play the organ and teach children. Street meetings will be held, and he desires assistance in this work. Write him at Memphis, Tennessee.

—Only a touch—as quick as a touch—if it be the touch of faith—and Jesus maketh thee perfectly whole (Matt. 14:36). Dost thou now touch him? Dost thou now believe? Art thou, even now, just now, made perfectly whole?—Selected.

"THE KESWICK MOVEMENT."

REV. J. E. IRVINE.

NO III.

It might appear to some who have read the Keswick creed, as given and commented on in the HERALD of January 25th, that there is not much difference between it and the Wesleyan doctrine of "entire sanctification," and that whatever little difference there is between them, is not of much importance any way; they may think that the new Keswick doctrine, that sin in the believer "is continuously counteracted," like a lion in chains, is for every practical purpose, nearly, if not quite, as good as to have "sin eradicated"—the lion slain, and the vile carcass buried forever out of sight, according to the Wesleyan creed, and the clear teaching of the Holy Scriptures. It is even intimated, by some, that this compromise—"by path meadow"—might be preferable to the "true holiness," because it is more popular among the anti-holiness people.

Now, then, as to the difference between the Keswick and the Methodist teaching, we came sufficiently in contact with it in the Union Holiness Convention in England, from which the Keswick sect originated, to see clearly that the difference is one of the most vital importance; and in view of all the facts in the case, we faithfully affirm that the Keswick teaching on holiness is palpably anti-Methodistic and unscriptural. It is a sanctification, so called, with the sanctification left out, which, of course, is an absurdity. It is a body without the soul—a form of holiness without the inward purity and power thereof. There is no such thing as purity of heart, entire sanctification or Christian perfection in this creed, neither indeed can be consistent with their Calvinistic theology. That being the case, it seems they had to reconstruct and modify the holiness teaching so as to make it harmonize with the non-eradication of indwelling sin.

This doctrine of indwelling sin caged up in the heart till death comes, bringing deliverance from it, is simply an old doctrine of Calvinism, which was exploded long ago by Wesley's Sermon and Fletcher's Checks to Antinomianism; but this Keswick theory of such a state of indwelling depravity being consistent with the Scriptural holiness, seems to be a new invention and a dangerous compromise with that being, whose works (of sin in the human heart) the Son of God was manifested (not to conserve and counteract), but destroy. Scriptural holiness without the "eradication of the evil nature," is an utter impossibility. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is an untamable hyena that God himself cannot reduce to submission without destroying it. How could a person receive the Pentecostal gift of the Holy Spirit, purifying the heart, while it is pre-occupied with sin?

Dr. Clark, in his Commentary on Romans, 7th chapter, says: "This inbred and indwelling sin—the seed of the serpent—by which the whole soul is darkened, confused, perverted and excited to rebellion against God." What a wretched travesty on scriptural holiness must any system of holiness teaching be that retains this evil nature; the fountain and source of all that moral depravity remaining in the heart till death! How minifying to the power and glory of Christ to teach that he must go on "continuously" battling with the old man of sin in the sanctified believer for want of the power to cast him out! What a contrast to the glorious old Pentecostal doc-

trine and experience of scriptural holiness as taught by our Methodist theology, which saves from the indwelling and pollution of sin, and fills the heart with "perfect love"—"purifying their hearts by faith," being sanctified by the Holy Ghost."

We cannot see that what the Keswick men teach as "sanctified holiness," is in any sense or degree superior to what the Methodists teach as scriptural justification; while in one sense, at least, it is inferior to it. Methodism teaches that every one that is justified by faith is born of God, and has in that state, though not yet entirely sanctified, power over sin so as not to commit sin. "He that is born of God doth not commit sin." "He that abideth in Christ sinneth not." And it gives the promise of instantaneous and imminent deliverance from all indwelling sin to every justified believer who will earnestly seek to be entirely sanctified by faith; while the Keswick teaching dooms its holiest believers to be indwelt by the old evil nature—the body of sin—till the day and hour of death. In that sense it is evidently inferior to Methodist justification.

KENTUCKY CONFERENCE.

MAYSVILLE DISTRICT MISSIONARY INSTITUTE.

Acting under the new law made by the General Conference of 1898, Dr. W. F. Vaughan, Presiding Elder, called the first Institute for Maysville district at Millersburg, February 22, 1899. Rev. J. O. A. Vaught introduced the work of the Institute Tuesday evening in a thoughtful sermon on Ministerial Effort. Wednesday morning at 8:30, the Institute met in prayer and song-service for half an hour, then proceeded to business, Dr. Vaughan in the chair. The first on the program was Rev. Geo. E. Rapp. His subject was "The Mission Field Surveyed." His speech showed careful preparation. He surveyed the field with chart, compass and logarithms known only to those who have made a thoughtful study of the vastness and importance of missionary work. Rev. U. W. Darlington spoke next on "Places Occupied by our Church." In his happy way he reviewed the places and work done, and being done. He claimed, notwithstanding all of our success in the past, the work yet bears inspection. As a young pastor, Bro. D. stands high in our conference. Rev. W. D. Welburn read an excellent paper on "Places Inviting Us." After begging the privilege of using common sense pronunciation of foreign names, he proceeded to dwell at length upon the urgent needs of Cuba and Porto Rico. The subject, "Who Will Go," was handled in a masterly way by Prof. Best, of the Millersburg Training School. The inherent obligation upon all Christians was to go or send. "The Kind of Work" was forcibly presented by Rev. B. E. Lancaster. Here are some of his stronger points. Christ as Savior, the common need the world over. Salvation of souls should be the leading thought. Preaching by the lips of men, God's plan to which is found a responsive chord in the hearts of the children of men. Go where the most can be done. Rev. M. T. Chandler read a paper on "Who Furnishes the Money?" In his easy and graceful style he showed the grace of giving obligatory upon all, and if we are liberal to God's work we but lift our goods to a higher floor.

Rev. J. W. Gardner read a strong paper on "How Much?" He gave us some most important facts and figures.

AFTERNOON SESSION.

The first speaker was Rev. P. J. Ross, who, in a systematic way, nicely presented the

"Bapt Missionary Instruction." President C. C. Fisher of the Millersburg Female College, told us, in pleasing manner, just exactly "How to Raise the Money."

Rev. E. G. B. Mann, Secretary of the Board of Education, was present from Lexington district, and gave a stirring talk on the "Missionary Idea in the Sunday School." He expressed hopeful views of the Institute movement.

The beloved layman, W. W. Ball, much to the edification of all, spoke on "A Reasonable per Capita." Rev. S. H. Pollitt, with his characteristic enthusiasm, stirred the hearts of the ministers present with the obligation of "The Pastor's Place in this Movement." Rev. M. S. Clark said the best method, "How to Raise the Assessments," was for the pastors to keep the people informed; give repeated instances of the power of God in transforming the hearts and lives of the heathen, get surcharged with enthusiasm in order to enthuse others. General discussion followed by Revs. Vaught, Ross, Pollitt, Rapp, Lancaster and Grinstead.

NIGHT SESSION.

The first subject: "How Men Look at Women's Work," was ably discussed by Rev. M. T. Chandler and Prof. Fisher. Second subject: "Tithing," discussed by Rev. W. S. Grinstead and Rev. C. A. Bromley.

Following this was general discussion, or rather a general confession indulged in by Chandler, Clark, Ross, Welburn, Fisher, Best, Pollitt and others. When they tithed their income they invariably paid out of trouble and prospered, but when they became "careless"—"not keeping an accurate account"—"doing things in a haphazard way"—"guessing at a tenth," then they brought upon themselves distress and adversity. All seemed anxious and determined to resume the divine obligation. At the instance of the pastor, Bro. Grinstead, the presiding elder, Dr. Vaughan, followed with a few remarks on the question. His points on his own experience were interesting and instructive. Maysville was then chosen as the place for the next Institute.

After a vote of thanks to Millersburg people for kind hospitality, the Institute was closed with benediction by the presiding elder.

NOTES.

About two-thirds of the pastors of the district were present.

Speeches rarely above fifteen minutes, an acceptable and pleasant feature.

Religion and business, undivorced in missionary enterprises, were made prominent.

A thoughtful and inspiring day for ministers and congregations alike. There was a larger view of the work, a clearer conception of duty, a quickened sense of individual responsibility, and a greater determination to promote the kingdom of God throughout the earth.

C. A. BROMLEY.

HORSE CAYE, KY.—Dear HERALD: I have recently closed a good meeting at this place, assisted by Bro. Barney Butler and Prof. G. E. Kersey. They make a good team. The fight was a hard one, but the God of battles was with us and gave us the victory. Results: Thirty conversions, twenty additions and several seeking heart purity. This is the fourth meeting I have held on this work since Conference. Results: One hundred and seventy five conversions, one hundred additions and thirty sanctifications. Bro Butler has been with me in five meetings since August last. He is a man of God, and preaches with only the fear of God before his eyes. He stirred up our people on the subject of Missions. He expects to go to the foreign field soon.

Fraternally,
JOS. S. CHANDLER.

CONFERENCE ORGAN.

The question of a Conference Organ is up just now, before the Kentucky Conference. Since your paper reaches most of the members of that body, will you allow a subscriber to say a few words upon the subject?

It does not seem to me to be wise for the Conference to become responsible for the utterances and doctrines of anything over which it has no control. Our experience with camp-meetings some years ago, ought to teach us this. Under the planning and fostering care of our preachers these camp-meetings sprang up, and believing that we could make them promotive of the kingdom of God, we indorsed them. But we soon found that they were run "for revenue only"; that they desecrated the Sabbath, and promoted evil. Then we undertook to control them. But the owners soon showed us that the civil law allows the owners, and not the indorsers, to control property. So the Sabbath desecration still goes on. We refused to indorse, and even by resolution denounced these camp-meetings, which, without us could never have begun, but grown by our patronage they laugh at us and go ahead.

Now, every paper owned by individuals may teach Zinzendorfism, or even Mormonism, and the Conference cannot control it. But if we indorse we assume responsibility. Is it not the best way to continue our present policy of letting each individual paper stand or fall upon its own merits? Conference indorsement does not, any way, insure the success of a newspaper. God's help and true merit will bring success, and they labor in vain who try to build without these. But if we must have a Conference Organ let us own it, and then we can control it.

J. W. HARRIS.

On Board Steamer "Sunrise," Red River, Louisiana.

Bro. Arnold: As the HERALD is widely read over our section we announce the appointments recently made for the Marshal and Red River District Gulf, Conference M. E. Church.

Our Conference is young, two years old, and is thrifty and aggressive. Our men are heroes, real home missionaries with much of the apostolic spirit. We are going to thousands with a clean, pure gospel. My district is manned with picked and aggressive men. We expect an aggressive movement on sin, and a signal victory under God and the Holy Spirit.

Our recent Conference at Lake Charles, La., was a season of much pleasure and profit. We are broadening a widening. Bishop S. M. Merrill is a grand old man, clear, incisive, legal, yet simple as a child and tender as a father. Rarely have we met a broader, more transparent man. His knowledge of men and measures and nations, both ecclesiastic and civic, is remarkable. He is a wonderful watchman and builder, a leader in the greatest body of Protestants in the world.

J. W. LIVELY.

MARSHALL AND RED RIVER DISTRICT GULF CONFERENCE, M. E. CHURCH.

Atlanta, John Paul; Rodessa, P. H. Saunders; T. and P. Mission, to be supplied; Mahon, J. F. Ragsdale; Marshall, G. B. Hines; West Harrison, J. M. Black; State Line, to be supplied; Shelbyville, C. E. Mock; Shelby Mission, J. LaGrone; Provencal, G. W. Bruce; Pineville, Jean L. LaGrone; Red River and Monroe, F. D. Van Valkenburg; Wynn & Grant, H. H. McCain, M. D.; Lavonia, N. L. Sayers; False River, French Mission, to be supplied; Hughes Springs, Julian Woodson; Jefferson & Overton, to be supplied.

J. W. LIVELY, P. E.

My address is 1202 E. Fannin Street, Marshall, Texas.

Burgin, Ky.

DEAR HERALD: We have just closed our second Missionary Institute for the Danville District, Kentucky Conference. The meeting was held at Perryville, beginning with sermon Monday night, Feb. 20, by J. R. Savage of Danville. This sermon, by the aid of the Holy Ghost, fixed on many hearts the absolute necessity of Mission work as a Christian duty.

Tuesday morning, after song and prayer service, the work of the institute was opened by a thesis on the "Parable of the Mustard Seed" by the pastor at Mackville, M. F. Moores.

Next came a "Map Talk on Cuba" by the writer. President Pearce of the Kentucky Wesleyan College followed with an interesting talk on the same subject.

Bro. E. H. Godbey, who had assigned him "The Needs of the Home Field," not being present, Brother Wright of Harrodsburg, our Conference Missionary Secretary, included this subject with his own "How to Supply the Need of the Home Field," and gave us a very earnest talk.

The old veteran of the cross, W. B. Godbey, then gave us one of his characteristic talks on the subject of "Missions in Apostolic Times." We all felt when he was through that the Greek, Roman and Jew, had been manipulated by the hand Divine, for the furtherance of the gospel. He closed his talk by an earnest prayer for the guidance of the Holy Ghost.

In the afternoon the work was resumed by Bro. J. R. Savage in an address on Acts 10. "Why send the gospel to the Heathen?" was answered by F. B. Jones of Moreland, in a very earnest talk. Bro. W. T. Eklar seemed to "astonish the natives," in his talk on "Our records last year, and our duty now." He seemed to be enthused by the investigation of the subject, and very desirous that we increase the per capita, contribution for both Foreign and Domestic Missions. By all means this should be done.

At this point, our wide awake presiding elder gave the opportunity of public confession and testimony. Quite a number of brethren and sisters of the laity told how they had been helped by the institute, and of their purpose to increase their contributions to the mission work. Dr. Pearce then gave us a talk on "Missions and Schools," which closed the afternoon work.

At night the pastor, Bro. W. A. Penn, gave us reasons, "Why Circulate Missionary Literature?" and Bro. F. M. Hill, of Somerset, a sermon on the "Great Commission."

Thus closed our second "Institute." Large and appreciative audiences were in attendance all the time, and we are sure that the Institute work will tell on the collections for missions in the district.

We were all delighted with the typical Kentucky hospitality displayed by the pastor and his people. Every one seemed to regret that they could not do more, or have others share their hospitality.

We must not fail to speak of the list of subscribers secured the last evening for the "Review of Missions." Twenty-four names were added to the subscription list of this excellent periodical, and sufficient interest aroused to secure the reading as it comes in to their homes from month to month.

Cuba must be occupied by our church in sufficient force to evangelize the island. A faithful record of this work will be of thrilling interest to the entire church. The "Review of Missions" should have a subscription list of 10,000 at once.

We are all delighted with the very efficient labors of our new Presiding Elder, Rev. F. S. Pollitt.

C. M. HUMPHREY.

Greenville, Texas.

DEAR HERALD: I was suddenly called home from the Mission work in Beaumont, Texas, by a telegram that my wife's mother was dangerously sick; but praise God, he heard our prayer, and now she is nearly well. My dear wife was with me during the last three weeks of the work in Beaumont, but was sick all the time, and unable to help much; and the rainy weather materially affected the progress of the meeting. But in spite of it all, God gave us a grand meeting when the weather was fair. There was quite a number of professions during the two months' work there.

I left before the mission closed, Bro. Kelley Spell in charge. If any one wants an earnest, zealous, consecrated holiness preacher for revival work, drop him a card at Beaumont, Texas. I most heartily recommend him.

When I arrived home I found Bro. L. L. Pickett here in the mission with Bro. De Jernett, in the midst of a great revival. Souls being saved at almost every service. I am ready for calls anywhere the Lord may lead. Would like to make out my summer campaign early, so if you need my help, write me soon. Yours in Jesus' name.

C. B. JERNIGAN.

WATCH the label on your paper. If your subscription has expired, please to renew at once.

A PREMIUM.

To all those whose subscriptions expire March, 1899, and who will renew before April 1st, we will send a copy of the

EPWORTH LEAGUE COOK BOOK as a premium. This is just the book for housekeepers. It was prepared by the ladies of the Portland Avenue M. E. Church, South, of this city, was published by us, and is most highly recommended by practical housekeepers. Read what the ladies say who have tried it:

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A SONG OF TRUST.

GERTRUDE BENEDICT CURTIS.

I can not always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumed with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with his help to solve
Them, one by one,
And when I cannot understand to say,
"Thy will be done!"

A Quaker's Experience.

One of the leading preachers of the Society of Friends in America, had an experience well worth our careful attention. He was converted in a Methodist Church. His conviction for sin was very deep and pungent. He had a great struggle in yielding up to God. He says:—"The witness of the Spirit did not come, and, after all others had retired, I had it out with my Lord in the silent watches of the night upon my library floor; and, as people sometimes say, I was converted through and through, and I knew it. I was free as a bird. Justified by faith, I had peace with God. His Spirit witnessed with my spirit that I was born again."

Nine years later he became deeply convicted of his need of a clean heart. He began in 1869 to hold meetings in his house for "the practical work of saving souls." He writes of these meetings:—"Testimonies were given and souls were blessed. But it was all unusual and quite irregular in those days. We had live meetings, and living things are always irregular, while dead things *never* are. I began to learn what real loyalty to God was to cost, and that if really led by the Spirit of God, according to his Word, reproaches and other like blessings that Jesus had promised, would become a *reality*. In conducting these meetings, I learned a great deal of myself. I was somewhat troubled by the people and the circumstances around me, but I discovered one 'old man' who gave me more trouble than all the others, and he was *within* me. 'His deeds' had been put off, and truly there was 'no condemnation,' but whenever I 'would do good,' he was present with me. His omnipresence was something wonderful to my opening eye; and he was there to 'war against the law of my mind.' If he succeeded even partially, I was humbled and grieved, and if he did not succeed, I was in distress with fear lest he might. Some special incidents were greatly blessed to me. I began to see quite clearly that the 'law was weak through the flesh.' I hated pride, ambition, evil temper and vain thoughts, but I *had* them and they were a part of me. They were not to be

repented of and forgiven, at all, but dispositions lying behind the acts and promptings natural to the 'old man' and inseparable from his presence. I began to cry to God to 'cast him out.' As I did this, there came a great 'hunger and thirst after righteousness' that I might be filled with all the fulness of God. My new nature speedily developed wonderful aptitude for 'holiness.' I longed for a 'clean heart and a right spirit,' and this yearning increased until one memorable evening, after the close of the series of meetings referred to, when a few of us met at my sister's for prayer and conference. Up to this time I had never heard a straight sermon on holiness, nor read a treatise upon it, nor seen anyone who claimed the experience for himself. It had never occurred to me that I had not received the Holy Ghost since I believed. Knowing as much of the blessed Spirit upon my heart as I undoubtedly had, I supposed, as a matter of course, that I had been 'baptized with the Holy Ghost and with fire.' His creative work in regeneration and his destructive work in sanctification, are distinctions of great importance, but were not clearly seen by me at that time, and I might have answered much as the Ephesians answered Paul in Acts 19:2, had I been asked the same question. I had never heard of such an experience."

The Lord sent a messenger to show him "the way of holiness." His deep heart searchings, repentance over inbred sin, and his self-crucifixion had prepared the way as God demands. He writes:—"It was only a spark of God's fire that was needed to kindle into a flame the sacrifice that was placed upon the altar. As I went upon my knees, it was with the resolute purpose of 'presenting my body a living sacrifice to God.' * * * But I speedily found myself in the midst of severe conflict. There passed quickly and clearly before me every obstacle to entire consecration and a 'life hid with Christ in God.' How the old man plead for his life! The misapprehensions, suspicions, sneers and revilings of carnal professors were all pictured before me, and they were not exaggerations, either. Selfishness, pride and prejudice all rose in rebellion and did their utmost. But I could not, would not draw back. Every 'vile affection' was resolutely nailed to the cross. Denominational standing, family, business, reputation, friends, time, talent, and earthly store were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Saviour."

WITH THAT CRUCIFIXION OF SELF he says: "It came easy to trust him." Then came the witness of the Spirit. "Instantly I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into rest. I was nothing and nobody, and was glad that it was settled that way. It was a luxury to get rid of ambitions. The glory of the Lord shone round about me, and for a little season I was 'lost in wonder, love and praise.' I was deeply conscious of the presence of God within me, and of his sanctifying work. Nothing seemed so sweet as his will, his law written in the heart after the chaff had been burned out. It was no effort to realize that I loved the Lord with all my heart and mind and strength, and my neighbor as myself. My calmness and absolute repose in God was a wonder to me. But I cannot describe it all. It was a 'weight of glory.'"

Near the close of his life he speaks again as to the keeping power of God, thus:—

"The special experience just related is now twenty-three years in the past, and might be a dead and forgotten thing, but moment

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by moment the blood has cleansed, and the Spirit has indwelt in answer to a perpetuated faith and obedience to God. * * * During all these years the mode of my life which was inaugurated in that hour, when I received the baptism with the Holy Ghost, has been entirely different from that which preceded it. It began a new era in my Christian life. I have had abundant time to scrutinize the reality and nature of the work wrought then and perpetuated ever since. * * * What I am, I am by the grace of God. What I do, I do through Christ strengthening me."—*India Watchman*.

TOBACCO.

G. W. MILLER.

Dear Bro. Arnold: On reading the article on the "Tobacco Habit" in the last HERALD, by Bro. Heckman, I was forcibly reminded of the many long years I served the Tobacco Fiend. Oh, how I tried in my own power to break the chain that bound me. I took all sorts of remedies, and spent many dollars for so called tobacco antidotes, but year by year I found myself becoming more enslaved, and my struggles for liberty growing weaker, when one Sunday morning, a little over three years ago, I went into my office to ask the blessed Lord to endow me with especial power for the eleven o'clock sermon, which I was to preach in the Methodist Church. I lighted my pipe, opened my Bible, and my eyes fell on these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. A great joy filled my soul. I took the pipe and laid it in the fire, then the package of tobacco was deposited in the same place. I fell on my knees, and with tears of shame, I cried, "Lord Jesus, deliver thy servant from the power of this tobacco devil." From that moment I have been free in Christ Jesus; not for one moment has the appetite for tobacco returned. I tell all my brethren who say they are tobacco slaves, to go and tell Jesus, who will set them free in a moment of time. Oh, if the Christians of today would only take the Lord as a present Savior, how much sorrow and shame could be avoided. If you think this, my confession, will be of use to some tobacco slave you can publish it. Yours in the love of Jesus.

Hidalgo, Tex.

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SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 19, 1899.

Christ the Good Shepherd.

John 10:1-16.

BY REV. W. B. GODBEY.

1. "Truly, truly, I say unto you, he that cometh not in through the door, but climbeth up some other way, he is a thief and a robber."

2. "He that cometh in through the door is the shepherd of the sheep."

3. "To him the porter openeth; and the sheep hear his voice." Christ, the good Shepherd, is the door into the sheepfold. Hence all who come any other way are "thieves and robbers." How awfully is the church preyed upon by thieves and robbers this day. Christ in person, is the only one who can admit you into the sheepfold. The porter, *i. e.*, the gate keeper here, is the Holy Ghost, who opens only to those who come through the doorway, *i. e.*, Christ. The atmosphere is thronged with evil spirits passing themselves for the Holy Ghost and deluding millions. The poor ignorant people are not discerners of spirits as they might be if true to God. I Cor. 12:10. Consequently they are imposed on by Satan's preachers, who think they are true, themselves deceived and deluding others. The departure of the Holy Ghost from the Protestant churches is the saddest phenomenon of the age. People and preachers so blinded by demons that they know it not. Thus thieves and robbers are fast capturing the popular churches. The Holy Ghost opens the door to a holy person and none other.

"He calleth his own sheep by name, and leadeth them out." Jesus is so intimately acquainted with His own as to know all of His saints by name. He leads them out, does not drive them. This driving, autocratic, tyrannical manifestation of the clergy at the present day, is a positive revelation to all spiritual people that they are not the true shepherds, who do not drive, but lead their flocks, saying, "follow me as I follow the Lord." An old California shepherd told me that he was far up on the mountains with two thousand sheep when a snow fell, covering the grass, and he had to lead them down to the plains where the fields are green all winter. The herdsmen having deserted him when the snow fell, he mounts his pony, calls aloud leads, the way down the mountain and the entire flock follow on seventy miles till they reach the green fields in the great valleys. All ecclesiastical tyranny is demonstrative proof of Satanic leadership by counterfeit shepherds.

4. "When he may put out all his arms, he goeth before them and the sheep follow him, because they know his voice."

5. "They will not follow a stranger, but flee from him, because they know not the voice of the stranger." We live in an age of universal ecclesiastical revolution and commotion and destined to increase to the end of the Gentile dispensation, which certainly is very nigh. Jesus is fast calling His sheep out from among the goats. In vain are the carnal preachers everywhere doing their utmost to drive the Lord's sheep. They can be led but not driven. The leader must have the voice of Jesus. God's true people have spiritual discernment and cannot be easily deluded by counterfeit leaders.

6. "This parable Jesus spake to them, and they did not understand what were the

things that Jesus was saying to them.

7. "Then Jesus was saying to them: 'Truly, truly, I say unto you, that I am the door of the sheep'."

8. "All who come before me are thieves and robbers, but the sheep did not hear them." Satan made the first great run on the world, doing his utmost to capture it all, sending out his heathen priests to all the ends of the earth. The elect will not hear the voice of Satan. In all ages and nations the elect have heard the voice of the Holy Ghost, *i. e.*, the incarnate Christ and followed Him, refusing to follow the devil.

9. "I am the door and through me, if any one come in, he shall be saved, and shall come in and go out and find pasture." This "coming in and going out" follows the similitude of the sheep kept in the fold to protect them over night and then going to graze in the morning and returning in the evening to the fold for safety. When I traveled through the wilderness of Judea, I saw a great cave used as a fold for safe keeping during the night, lest thieves should prey on the flock.

10. "The thief comes not but to steal, slay and destroy." The counterfeit shepherd is not actuated by motives of spirit, life and welfare. He is ignorant of spiritual things. He is actuated by carnal motives only, which mean death to spirituality. Carnal leadership simply means damnation to the people. These carnal leaders with whom the world is flooded as a rule like, Saul of Tarsus, believe they are right. The trouble is, they are spiritually dead. Hence, they run their churches on carnal policy, multiplying human institutions, vain substitutes for the Holy Ghost. "I come that they may have life, and have it more abundantly." "Have come," *etc.*, is not the literal, as the Greek is second aorist tense, alluding not to His incarnation, but His original coming in the inauguration of the Mediatorial Kingdom, about the time of the fall, taking Abel and the antediluvians. We receive spiritual life in regeneration and life more abundant in sanctification.

11. "I am the good shepherd. The good shepherd layeth down His life for the sheep."

12. "The hireling not being the shepherd, whose own the sheep are not, seeth the wolf coming, deserts the sheep and flies away, and the wolf seizes them and scatters them."

13. "Because he is a hireling, and there is not a care to him for the sheep." This is a deadner on all salaried pastors. A hireling ministry is the ruin of the church at the present day. Satan's wolves in the form of sins, follies and vices come in and ruin the people. The preacher, like a "dumb dog," will not even bark at them, lest he militate against his salary.

14. 15. "Jesus knows every one of His sheep. He voluntarily laid down His life for them."

16. The other sheep here mentioned are the elect among the Gentiles, who were soon called by his gospel heralds to come and unite with the faithful Jews in one fold.

THOUGHTS ON THRESHING.

Dear HERALD: The following are some thoughts of Rev. H. A. Crouch, of Fountain, Colorado, who drives up and down the Ute Pass dispensing plums, pumpkins and pigs, honey, grapes, squashes and other supplies from his own little farm; and pomegranates, nuts, grapes of Eschol, milk and honey from the land of Canaan. (Those who understand the language of Canaan will know what I mean.)

Bro Crouch has sustained the loss of both of his lower limbs, and of considerable property, but has not lost the sweetness of the

experience of perfect love which he obtained many years ago.

I should like for you to publish these thoughts bearing on the preparation of the ministry.

J. M. WILSON.

"Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Micah 4:13.

The horn of iron and the hoofs of brass are the preparation of the daughters of Zion, who represents the Church, or any one who is to work for the salvation of souls. Horn, as used in the Scriptures, is a symbol of power. Christ is spoken of by the prophets as "an horn of salvation" that was raised up unto us. And, especially, the "horn of iron" is a symbol of strength.

God promises that He will make the horn iron. If a man tries to make iron horns for himself, and work by the power of human strength, physical or mental, he fails to glorify God.

The Christian has but one source of power, and that is Christ. "I can do all things through Christ, which strengtheneth me."

The prophets anointed the kings and priests from a horn of oil. And our anointing must come from Christ, our "horn of salvation." Faith and prayer are the two golden pipes that conduct the oil from the olive trees to the lamps. See Zech. 4:12.

"I will make thy hoofs brass." "Thy shoes shall be iron and brass," says the Lord by one of his prophets. Iron shoes are to tread upon serpents and scorpions, but brass shoes (Luke 10 1-9) are to thresh with.

The olden method of threshing was to tread out the grain with oxen. "Thou shalt not muzzle the ox when he treadeth out the corn."—Deut. 25:4. Oxen are a type of Christians who must be allowed their part of the threshing. With hoofs and shoes of brass, "How beautiful upon the mountains are the feet of him that bringeth good tidings * * * that publisheth salvation."—Isaiah 52:7.

But no one should presume to enter the threshing floor with shoes on of his own making, or that have been manufactured in schools and seminaries, unless the Lord has made him hoofs and shoes of brass. Man-made "brass" is not a sufficient preparation for the Lord's work. We must be "shod with the preparation of the gospel of peace" in order to "thresh the mountains."

With this equipment the promise is that—"Thou shalt beat in pieces many people." Many people shall repent and turn to the Lord under the ministry of a servant thus prepared of the Lord.

"And I will consecrate their gain unto the Lord." God will see that their gain is used for the "furtherance of the gospel." He will see that it comes to the proper one. God has no other use for money but to support his cause in this world.

And not only the gain, the increase, but the 'substance,' the capital, shall be consecrated "to the Lord of the whole earth."

Then a voice shall proclaim: "Babylon is fallen, and all the graven images of her gods he hath broken unto the ground. O, my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you."—Isaiah 21:10.

REV. JAMES M. TAYLOR, Evangelist, of Elgin, Tenn., having been fully restored to health, is again in the evangelistic field. Persons wishing his services will please write him at Elgin, Tenn.

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EDITORIAL.

REV. H. C. MORRISON.

THE BAPTISM OF THE HOLY GHOST.

CHAPTER I.

STATING THE CASE.

In discussing the important doctrine of the baptism of the Holy Ghost, I wish first of all, to state the case; then I shall introduce the inspired witnesses and argue the case from the testimony given by them.

(1) In the great scheme of human redemption God has provided that all of his children may receive the baptism of the Holy Ghost.

(2) The baptism of the Holy Ghost is bestowed subsequent to regeneration; not at, but after pardon.

(3) The baptism of the Holy Ghost, is for believers only, and is never bestowed upon the unregenerate.

(4) The baptism of the Holy Ghost purifies believer's hearts, and empowers them for service.

(5) The Holy Ghost dwells in, abides with, comforts and teaches, those who receive him.

(6) The rejection of the Holy Ghost is fatal to Christian experience.

It will be appropriate just here to call attention to the fact that the Holy Ghost is a person.

He is the third person in the Trinity, and is one with the Father and the Son, equal with them in eternity, holiness and honor.

This fact is plainly taught in the Scriptures, especially in administering the right of baptism, and in the apostolic benediction. See Matt. 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

In the closing verse of the last chapter of his second epistle to the Corinthians, St. Paul fully recognizes the equality of the Holy Ghost with the Father, and the Son, in these impressive, beautiful words of benediction. "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

All of Christ's sayings about the Holy Ghost, prove his personality. Take for example John 16:7. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you." Notice here the pronoun—Him.

It is never proper or scriptural to speak of the Holy Ghost as a thing, but always as a person. Then let us bear in mind that the Holy Ghost is as essentially a person as is Jesus Christ, and that as certainly as Jesus made his advent into the world in Bethlehem,

the Holy Ghost made his advent into the world at Jerusalem on the day of Pentecost, and that the times in which we live are especially the dispensation of the Holy Ghost.

We will now consider the first proposition in the statement of the case. "In the great scheme of human redemption God has provided that all of his children may receive the baptism of the Holy Ghost."

When John the Baptist came preaching in the wilderness, the burden of his message was the coming Christ, and the baptism he would bestow. Only those who believed John's message received John's baptism, and all of them were assured that when Christ came they should receive from him another baptism.

"I, indeed, baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11. John administered water baptism with the distinct understanding that the baptism he gave was but a preparation for the greater baptism of the Holy Ghost which Christ would administer when he came. I have never been able to understand how it is that persons can receive John's testimony with regard to water baptism, and reject it with regard to the baptism of the Holy Ghost, for as certainly as John administered the one, he promised that Christ should administer the other.

So far as John's testimony is concerned, the baptism of the Holy Ghost is Christ's prime credential, proving his Messiahship. After John's definite declaration that Christ would bestow the baptism of the Holy Ghost, if Christ had not bestowed him, John's testimony would have fallen to the ground. Let us suppose that an intelligent, though sinful Jew, attends up to the ministry of the great wilderness preacher. As John speaks his awful denunciation against sin, crying: "Oh, generation of vipers," and declaring that the ax is laid at the root of the trees, and that every tree which bringeth not forth good fruit shall be hewn down and cast into the fire; this Jew is made to tremble because of his sins. He believes the message, the Messiah is coming. He forsakes his sins, and with faith in the Christ that John is preaching, he asks baptism at the hands of John. John baptizes him and says to him, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire."

Could this Jew ever forget the promise of John? Would he not say to his friends, "John has baptized me with water, but he has promised me another and greater baptism, which I shall receive from Christ who is greater than John?" Would not that Jew naturally believe that in proportion, as Christ is greater than John, that the baptism of the Holy Ghost, which Christ administers, is superior to the baptism of water which John administers? When Jesus appears, will not this Jew, if he be a true believer in John, follow Jesus, expecting to receive from him the baptism of the Holy Ghost? Most assuredly he will. That is exactly what they did do. John fully understood the situation. John willingly gave up his disciples that they might follow Jesus. He said: "He must increase, but I must decrease."

These disciples of John had been instructed by him that he was only a herald of the coming king, that Jesus was the true Messiah, and he it was that should baptize them with the Holy Ghost and fire; and they followed Jesus with no other expectation than that they should receive from him this baptism, and they were not disappointed.

After the promise made by John, if Jesus had said nothing of the baptism of the Holy Ghost, those who followed, him full of faith and expectation, would have been forced to the conclusion that John was a false prophet, and that Christ was not the true Messiah; but they were not doomed to disappointment.

John was a true prophet, and Christ was the immaculate Son of God, and what John promised, Christ graciously bestowed.

THIS IS NO TIME FOR A BACK-DOWN.

I have been made inexpressibly sad as I have heard reports from many of the Annual Conferences of our church, which met last fall. It seems there was a sort of general back-down among our holiness preachers all along the line. In many Conferences where many pastors profess the experience of perfect love, there seems to have been scarcely a testimony to entire sanctification. In some instances where holiness preachers had an opportunity to preach, there was no definite declaration on the line of full salvation. So marked was the lack of testimony, and definite preaching on this old Bible Wesleyan line, that it attracted attention both among the holiness brethren, the opposers and the outside, who were interested in the doctrine.

I am well aware that in many of our conferences but little opportunity is afforded for testimony, and, as for preaching the experience of full salvation I know that love doth not behave itself unseemly. But we all know when the true soldiers of the cross of this blessed, though despised truth, stand firmly shoulder to shoulder, our own spiritual strength is increased, and the whole work of God moves forward.

The faithful, earnest testimony of an humble Methodist preacher at an annual conference, is always good seed sown in good ground. Such a man may have to endure the slaps and sarcasm of a bishop, but God will put honey in his heart; the Holy Ghost will use his testimony in the salvation of souls. Peace at the expense of silence when one ought to humbly, fearlessly speak the truth, is peace at the sacrifice of experience. Suppose ecclesiastics do ridicule and oppress us, they crucified our Lord. "Shall we fear to own his cause or blush to speak his name?"

Let us cultivate the heroic spirit of the three Hebrews who courageously answered Nebuchadnezzar with these immortal words: "We are not careful to answer thee in this matter. * * * Our God, whom we serve, is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hand, O king." The times are in need of just such men with a faith in God, and a fearlessness of men that makes them invincible. We must go forward. Annual conferences should be times of great spiritual power and refreshing. The mutual faith of God's blood-washed souls should make them strong and courageous, "What they have seen and felt, with confidence to tell."

Out of the midst of travel and toil, night and day, and hardship and reproach, scorn and separation from loved ones, I cry to my brethren, "O, men of God, be true. Let us not falter or cower for one time, one moment. The conflict will soon be over. We expect to walk in white with Christ who wore a crown of thorns, with spittle on his face. With Paul, who was stoned and left for dead, and John Wesley, who was pelted with rocks and eggs, and decayed fruit and vegetables. We want to sit down and talk with good John Bunyan who refused liberty from the damp,

Continued on 9th page.

EDITORIAL.

REV. H. B. COCKRILL.

THE BENEFIT OF SANCTIFICATION OVER JUSTIFICATION.

Rev. H. B. Cockrill.

Dear Brother in Christ:—Your article headed "Sanctification—A Bible Doctrine," in PENTECOSTAL HERALD of February 8th, is one of vital importance to the church, and members of the church. But there is one thing I have failed to see in all the explanatory articles that I have read in all holiness literature, that is, none have given what the benefits are that will be derived from sanctification over justification. I would be much pleased to see an article from you on that subject. If you don't feel inclined to write it for the public, oblige me by answering this by card or letter, and oblige your brother in Christ. God bless you in the work is my prayer.

WINTERS, CAL.

J. A. DUNCAN.

Sanctification is an increase of every blessing received in justification. In justification you receive joy; in sanctification "your joy shall be full." In justification you receive love; in sanctification "perfect love." In justification you have hope; in sanctification you "abound in hope through the power of the Holy Ghost." In justification we receive "the washing of regeneration;" in sanctification "the renewing of the Holy Ghost shed on us abundantly." In justification we have "peace with God;" in sanctification we have "the peace of God." In justification we are cleansed; in sanctification we are entirely cleansed. In justification we obtain favor with God; in sanctification greater favor. In justification we bear fruit; in sanctification "more fruit." In justification there is freedom; in sanctification there is "perfect freedom." In justification we are "babes in Christ;" in sanctification there is manhood in Christ. In justification there is faith; in sanctification perfect faith. In justification there is rest; in sanctification is "the rest that remains to the people of God."

Sanctification is the bestowal of "more grace" than we received in justification, and the more religion one has the less apt he is to lose it. That servant in the parable who received only one talent was the very one who buried it, and hence lost all. The one who received five made another five and was rewarded. Sanctification insures a steadier victory over sin than justification.

It is true that the man who lives up to his justification unto the day of his death will be saved, but many doubt whether he will take as high a place in heaven as the man who has obtained the experience and lived the life of the sanctified. It is highly probable that the benefits of sanctification extend over both time and eternity. Therefore get sanctified and live sanctified.

IN sin, out of Christ; in Christ, out of sin.

It is folly to talk of being a Christian and at the same time a sinner. The two states are antipodal—utterly incompatible.

ONE great temptation of the preacher is to try to do the work God has assigned to the Holy Ghost, that of convincing the world of sin and of righteousness and of judgment. He imagines that vehement denunciation will do it; that eloquent speech will accomplish it; that new and startling expressions will be effective. But some man will come along who has none of these, a plain blunt man, and get more sinners saved in a week than the star preacher in a life time. Let us do our work in its place and be sure we leave the Holy Ghost free to do his. Then there will be a revival.

CHAPLIN, KY.

OUR meeting closed out at Chaplin, Ky., after a siege of three weeks. Amid snow and rain and intense cold the people came, and were wonderfully blessed. God was with us from start to finish, and many were the professions of sanctification and conversion—all of them clearly testifying and gladly praying. None were still born. One sister in our last service testified that nine in her own family had been converted or sanctified. No one kept count of the total number. The converts ranged from the little child to the gray headed, hardened sinner. Bro. E. H. Godbey is a good pastor to work with, and led the singing without an organ. Our singing was distinctly congregational, and with the Spirit and understanding. We begun Sunday, March 5th, at Nepton, Ky. Pray for us.

H. B. COCKRILL.

NEPTON, KY.

Bro. M. S. Clark, pastor, and I opened up here yesterday, Sunday. To all appearances, we have made a good start. The spiritual church here is very small, but we feel sure God will stand by this Gideon band. Truly the harvest is plenteous and the laborers few in this country. Pray for us.

H. B. COCKRILL.

No Time for a Backdown—Continued.

dark dungeon of Bedford Jail, at the expense of the privilege of preaching the gospel to the people, saying: "I will lay in jail until the moss be grown upon my forehead like my eyebrows."

It is a mistake to suppose that we can win our opposers by silence. The only and sure road to victory is earnest preaching and a definite testimony to entire sanctification.

Before this great truth, attended by the Holy Ghost, it may be said, as the poets wrote:—

"Jesus, the name, high over all,
In hell, or earth, or sky;
Angels and men before him fall,
And devils fear and fly."

One of the greatest victories in the ecclesiastical history of Christendom is ahead of us if we will only be true to God. The mighty Captain of our salvation will sweep away those who oppose this blessed truth like the Niagara would sweep away straws with its resistless current. There is at this moment a great awakening in Southern Methodism. The men who opposed the holiness movement with such reckless zeal that they wist not that the spirit of the Lord had departed from them, are beginning to realize their loss of power. They see that they have gone too far, and that the worldly who joined them in ridiculing holiness, have plunged into shocking sin. They do not know just what to do.

A poor, troubled, disconsolate Methodist preacher said not long since: "We men who want to preach holiness, can't do it, for if we did, the people would think we were preaching the second blessing."

Ignorance and prejudice are being swept away in every direction. Let us press the battle now as never before. With the help of God let us make the spring revivals, the summer campmeeting campaign, and the fall conferences times of great forward movement.

I do not believe there has been a time since the organization of our church in 1844, when so many doors were open for the preaching of the Wesleyan doctrine of entire sanctification, when so many of our presiding elders were favorable to it; many of them, earnest preachers of it, and pastors by the hundred

have believed and entered in. The people were never so ready to hear this truth as now. Any Methodist paper that dares to make a bold, protracted fight against this old Methodist doctrine, will die. The people will not take it. The papers that stand true to old truth, trusted and tried, have the sympathy and confidence of the people. On with the revival! "Let the whole line move forward."

In my travels everywhere I find preachers are more resolute and more hopeful than ever before. There are multiplied thousands who will give up their church rather than give up the truth as it is in Jesus.

Covington, Ky.

Dear Brother Arnold:—Our meeting at Eleventh Street closed some days ago. I never had such unfavorable conditions to contend against in a meeting in my whole life. A good portion of my congregation were affected with the Grippe, and some of my best workers; and then that unprecedented cold weather came in just at the wrong time; my own health was not vigorous to say the least; and other things I need not name. Yet, despite all these things God gave us several conversions at the altar; deep conviction upon many who did not yield, and additions to the church; and others who are seeking the blessing of entire sanctification. Bros. Julius Wright and O. J. Chandler, gave us four most excellent sermons each during the meeting. Brother and Sister Fogg were with us a good portion of the time, and edified and delighted us with their gift of song, and prayers and talks. The meeting has left a delightful impression upon the church. Instead of a lull there is a pressing forward to better things.

C. F. ONEY.

McHenry, Miss.

Dear HERALD:—I am near this place holding a meeting in the name of my Master and Lord. The Holy Ghost is doing the work. The holy fire is falling. Souls are being saved. Last night was a solemn time. Deep conviction on the people. The house was full, a good many had to stand, some on the outside. Others came, could not enter, and went back. We are looking for great things here in Jesus name. I feel like giving a warning to the pastors. Hear the Word of God in this matter. "Woe is me for my hurt! My wound is grievous, but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken, my children are gone forth of me, and they are not. There is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be scattered." Jer. 10:19, 20, 21. The pastor of the M. E. Church, South, pulled the new law on a brother that was using a school house. The brother stopped. I wish to ask whose skirts will the people's blood be on at the judgment? "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel, against the pastors that feed my people. Ye have scattered my flock, and driven them away, and have not visited them, behold I will visit upon you the evil of your doing, saith the Lord." Jer. 23:1, 2. Read the rest of the chapter. Jesus saith, "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered," or as the margin reads "forbade." Luke 10:52. Take heed, brethren, unto yourself.

Yours in Jesus,

W. T. CURRIE.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

A FALSE POSITION.

BY REV. JAMES MITCHELL, D. D.

In your issue of the 27th ult., you quoted the words attributed to Archbishop Ireland about the impropriety, according to his opinion, of sending missionaries to the West Indies, to the effect that we might as well send missionaries to the Roman Catholics of Washington City.

His words reminded me of a conversation I had with a Roman priest during the Mexican war about 1847-48, as we traveled from Jeffersonville, Indiana, to Indianapolis. He was the priest of the town where I then resided, and a Frenchman by birth, if I remember correctly.

We were on very friendly and social terms, and were congratulating ourselves on the success of the United States forces. So among other things I said: "Our people will now have the right to send into Mexico Protestant ministers and Bible agents, for the success of our arms carries toleration into that land. Am I right in this conjecture?"

He promptly answered: "There is no need for Protestant ministers there; the Mexicans are a Christian people."

I responded: "That many of our people do not think so but regard them as guilty of idol worship and as idolaters."

"How is that?" said he.

Then commenced the following dialogue:

Mitchell—How many devotees do you claim in the Roman Catholic Church?

Priest—"About one hundred and eighty millions."

M.—"They are scattered in all lands, some in Europe, some in Asia, some in America, and some in Africa and on the islands of the sea; and your church teaches them the same creed and ritual everywhere; your teaching and practice is uniform, is it not?"

P.—"Yes, we all hold the same creed and faith."

M.—"Well you teach all your people everywhere to pray to the Virgin Mary, and to trust in her good offices in the hour and article of death, do you not?"

P.—"Yes."

M.—"Suppose this 180,000,000 persons scattered over the earth should conclude to address her in prayer at one and the same instant of time, can she hear so many at once so widely scattered as they are in all lands?"

P.—"Oh, yes! She can through the aid of angels who carry the prayers to her."

M.—"That claim is unscriptural and without authority. Can you not see, that your claims for her as being a proper object of prayer, requires that she should be omnipresent so as to hear 180,000,000 prayers at one and the same instant of time, thus you take one of God's attributes from him and give it to a woman."

But that is not all your difficulty. "Well, you know that all prayer is not oral, much of it is mental, and the mental prayer is sometimes the most effectual. The groaning of the heart is sometimes incoherent as to the formulation of term in the petition, a burden of soul that none can comprehend but God. Can she be present in 180,000,000 places to see the unspoken prayers of 180,000,000 hearts at one and the same instant of time? If she can she is omniscient, and thus you deprive God of another attribute, and endow a created being therewith."

But that is not all. Much of human prayer is defective, being actuated by

improper motives, our improper tempers, passions, ambitions and desires color them and make them defective, so that if the petition of to-day was granted it might injure us tomorrow, or through all time and eternity as well, so the good man ends his prayer, by saying: "Father, thy will be done." Now, if the Virgin Mary is a proper object of prayer, she should be able to look into the tomorrow, the next month, and down through the coming ages and see and tell from her divine power of foreknowledge the propriety of giving the thing asked in prayer. And this divine attribute of prescience you take from God and give to woman.

"But that is not all. What avail's it to me if she is present, can hear and see, and know, if she is devoid of power to aid me. and aid 180,000,000 persons at one and the same instant of time, some in shipwreck, some in the midst of a tornado, some in battle, and some in the article of death. All needing help and all asking aid of a woman. Can she give that aid by the exercise of universal omnipotent power? If so a created being has been enthroned as God, and to teach all this is to inculcate a stupendous system of idolatry."

P.—"I don't know. My Church teaches so and I believe my Church." Thus ended our conversation, he being flushed with anger because of my deliberate charge.—From the "Primitive Catholic."

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

The Penitent's Cry,

O BURKE CULPEPPER.

O, the night how cold and dreary,
And all is dark to me;
And my soul is faint and weary—
Longing, O Christ, for thee.

O, Jesus, when will morning come?
That I may see the light;
When shall I reach my heavenly home,
And grope no more in night.

O, Lord to thee, I now do pray
My sins may be forgiven;
That thou wilt take them all away,
And write my name in heav'n.

Gatewood, Miss.

I have been thinking of writing from this place for some time. This place, Gatewood, is one mile from Mt. Carmel holiness camp-ground, conducted last year by Bro. and Sister Hall. This is a holiness neighborhood. The opposition to holiness has about ceased in this vicinity. Praise the Lord for a place where His saints can rest, a church whose doors are not closed to full salvation, and a pastor and presiding elder who do not try to prevent us from worshipping God according to the dictates of our own conscience.

There are about two-thirds of the M. E. Church, South, here who claim full salvation, and a good many in other churches who claim the experience. We have at Mt. Carmel a good tabernacle, eleven good cottages and a large attendance. We have had three camp meetings with sixty to one hundred and fifty professions of pardon and sanctification at each meeting.

We have two regular monthly appointments strictly on the holiness plan, and two weekly cottage prayer-meetings. There are frequent professions in these meetings. Bro. Archie B. Adams from Ryan, I. T., is staying with us to rest awhile, having been somewhat exhausted through evangelistic labors. While resting from the evangelistic work he is doing a splendid work, or rather the blessed Lord is working through him.

He is a young man, full of the Holy Ghost. He has been staying with the writer for a month. It has been a continual refreshing time from the presence of the Lord. The main object of this letter is to say to the young people wishing an education in both head and heart, that we have at this place what is known as the Walthall High School, which will be in charge of a fully saved faculty, term beginning next September. We are prepared to board at low rates. Advantages: healthy location, holiness neighborhood, freedom from city temptations, daily mail and opportunities to develop spiritual gifts. For further information address me.

T. F. PENDERGRASS.

GATEWOOD, MISS., Feb. 23, '99.

Olla, La.

I wish to say that there has just closed a revival here at Missionary school house on the line, nearly four miles south of Olla Station, which was conducted by Bro. John Paul. He was hindered from the first appointment on account of there being a wreck on the road. It was the best meeting held here in the past eight years. We enjoyed Brother Paul's presence with us very much, and it will be long remembered with this family. It seems that he lives the closest to God of any man I ever was with, and it has been a great help and strength to us. I expect by the grace of God to live closer to him, and go after deeper things. There was a touch of sadness to see him part from our home. The meeting closed January 29th, with a great increase of conviction and power. Some converted, and one sanctified. I feel that if the meeting had run another week there would have been many conversions. There was much opposition at first, but as we went to the Lord in earnest prayer with fasting, the victory came. May the Lord bless Bro. John Paul and his labor, and send him back to us soon.

Yours saved in Jesus,

W. P. CUPPLES.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all suffering from Catarrh, Asthma, Consumption, and nervous diseases this recipe in German, French or English with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 320 Powers Block, Rochester, New York.

Wanted.—A miller and an engineer to take charge of a flour mill in San Marcial, N. M. Only first-class men wanted, and those who are converted and sanctified, also men with families. Address, J. N. BROYLES, San Marcial, N. M.

Children deprived of fats and mineral foods have weak bones, flabby flesh and thin watery blood.

The milk of nursing mothers, enfeebled by chronic diseases, or long continued nursing, produces the same results.

Scott's Emulsion is cod-liver oil partly digested and with the hypophosphites, forms a fat food which acts on the infant through the mother's milk, giving rich blood, strong nerves and sound flesh and bones to both.

50c. and \$1.00, all druggists.

SCOTT & BOWNE, Chemists, New York.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty. Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

Rev. Luther Robinson's Slate.

Fillmore, Ill. March 9-19.

Permanent address, Ellis, Tenn.

Fully saved, and all for Christ and his blessed cause.

LUTHER R. ROBINSON.

Advantages of Direct Buying.

New innovations do not as a rule meet with prompt public approval. While the American people are famous all around the world for their business acumen and general aptitude to think out and bring into action new inventions and new methods, we often show a disposition of positive lethargy when it comes to changing so-called fixed principles and methods.

Certain manufacturing institutions have in recent years inaugurated a new system of disposing of their products which is unqualifiedly to the advantage of the consumer. It took courage to make the change but they did it. Among the pioneers in this new method of doing business was the Elkhart Carriage & Harness Mfg. Co., of Elkhart, Indiana, whose ad. appears on page 14 of this issue. These people began this plan of doing business twenty-six years ago and have adhered to it strictly ever since. The result has been so entirely successful that they are today the largest manufacturers of carriage and harness in the world, selling to the consumer exclusively.

The advantages to the consumer are almost beyond estimate. He gets better goods; better and larger selection; better styles and finish and finally he buys at a much more equitable and advantageous price. In dealing with the Elkhart people there is no risk to assume as they ship either vehicles or harness anywhere for examination and guarantee every article they manufacture and sell. Then too, one may deal satisfactorily from any distance. The Elkhart Carriage & Harness Mfg. Co. publish an extended illustrated catalogue, which they will take pleasure in mailing to all our readers who request it.

1899 Bicycles Down to \$8.25.

Men's and women's new 1899 model bicycles are now being offered at \$8.25 to \$23.75, and sent to anyone anywhere for full examination before payment is made. For catalogue and full particulars, cut this notice out and mail to SEARS, ROEBUCK & Co., Chicago.

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OF ASBURY THEOLOGICAL SEMINARY

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE, and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York.

LIFE MORE ABUNDANT.

CHAPTER III.

Elizabeth's face lit up with real happiness as she saw the young preacher eat so heartily of her plain dinner, and her heart went out to him with such gratitude, for seeming to be so comfortable in her humble cabin, that she overcame her timidity and said, "I enjoyed that good preachin' you give us Sunday up at the school house. I want that shoutin' religion my ownself, ef I jest could git it, an I reckon I could ef I knowed how."

"Well," said Strong, "you have already taken one of the first, and most important steps toward securin' it."

Elizabeth blushed, and said: "I am aferrd I aint tuck any step towards gittin' it yit."

"Yes you have," said Strong, "you say you want it, and that is a good long step in the right direction. Now if you will just want it bad enough to seek it you will find it without a doubt, for 'they that seek shall find'."

"Well, I shore need it, ef any body does," said Elizabeth, with the moisture appearing in her eyes.

Strong.—"Ask and ye shall receive," is the inspired promise, and it cannot fail."

Bet.—"Well, I've been er prayin' puttineer ever sence I come home from the school house Sunday, but it seems that I can't git nuthin'."

Strong.—"It may be, there is something in the way. You must understand that when you seek a clean heart you must make your outward life clean. That is, you must not do, or say anything that is wrong."

Bet.—"I expect that is my trouble. I know just when I got religion, and I was happy certain, and I pray every day, and while I don't feel the full peace I want to feel, I never will give up what little I have got, but I sometimes think ef I don't git more I will lose what I have got."

Ock.—"Spect the preacher would tell you its dippin' that keeps you from gittin' the blessin'."

Strong.—"Dippin' what?"

Ock.—"Dippin' snuff."

Strong.—"Oh, I see, you dip snuff, do you, sister?"

Bet.—"Yes sir, some times."

Ock.—"All the time, when she can get it, and that's when ever I've got a nickle to buy it with, and I've bought snuff and terbacker both many a time on a credit."

Elizabeth's face flushed, as she said, "He's a tellin' the truth on me now, I guess I like snuff puttineer as much as he does terbacker."

Strong.—"I am glad you have talked to me freely this way. I felt a deep interest in you all when I saw you up at the school house last Sabbath, with this fine little boy in your arms, and I believe the Lord put it

in my heart to come down here to see you, and I have enjoyed the visit, and will have to leave you in a few minutes, for I have a long ride for this afternoon, but I do not want to go away with out leaving a definite blessing behind. Now, you be patient and listen to me. Life is short, and uncertain, and yet we may live long enough to do some good in the world. It is certainly our duty to do our best while we do live. You people have a fine boy here, and if you give him a chance he might make a great man. But you can't give him much of a start in life while you are bound down in slavery to tobacco. Now, I am your pastor, and I love you, and intend to pray for you, but I want you to promise me that you will do three things: Quit tobacco, erect a family altar, and seek entire sanctification from all sin. If I can just get the people all over my circuit to promise to do these three things I have no fears about the prosperity of our work on all lines."

Ock.—"Now preacher, I want to ax you sumthin, and that is this: Won't you git more trouble on your hands than you can git off? I'm fer you, you suit me mighty well, but you don't know these people out here yit as well as I do. Ef there's any thing they do hate it's this yer sanctification doctrin, and ef there's any thing they do love it's their chawin' terbacker. As fer the family prayer I recon nothin' can be said agin it."

Bet.—"I guess hit will be mighty hard to git them as hates the shoutin' religion, an loves terbacker to do much family altar prayin'."

Ock.—"Well, preacher, I know you want er feller to be honest, an' I am agoin' to be that. I will agree to pray along with Bet and the baby, but I've done got religion, without havin' to go and seek hit agin, and old Star Navy and me is too good friends to part for a while yit."

Strong.—"Well, I am glad to know that you will put up your family altar, and we will think and pray over the other two items."

Bet.—"Well, I intend to go full length myself. You may jest put me down for all three, fer I am tired a livin' my way, and I will try the Lord's way a while."

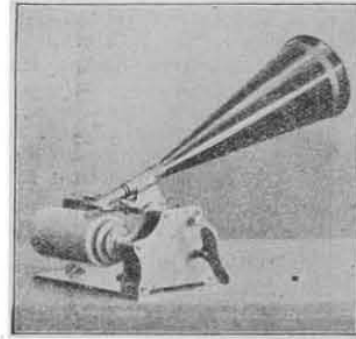
Elizabeth's face was pale, and her lips set firmly together. The preacher saw she was in dead earnest, and rose up and gave her his hand saying, "I will remember this and pray for you, Sister Turner."

Ock.—"Well, if Bet wants to she is welcome, but she can't do it, preacher, she will be a frettin' and scoldin' so I can't come to the house."

Strong.—"Brother Oscar, let me ask you this: If your wife succeeds in giving up the snuff, will you quit tobacco?"

Ock.—"Can't promise that. What's the use? Don't our Bishops use terbacker? Down at the store I hear um discussin' hit, and ole Mr. Sanders, that I rent from, said he had been to the Conference, and the Bishop what was a holdin' it, chawed and smoked both. He said the Bishop had a spit box right up in the pulpit, and chawed while the Conference was a goin' on. You see we had a young school mistus down here, and she whipped Sanderses boy for squirtin' terbacker juice on the stove, said it made her sick to smell hit, and her whippin' the boy brought on the argyment, but when ole man Sanders told it all around that the Bishop chawed it and smoked it, it soter shet um up. And it looks like it was time. Cause of a Bishop can use it, hit seems like we common people might use hit too."

Strong.—"I will admit that some of our Bishops use tobacco, but not many of them do, and those who do will quit the use of it now in a few



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years, at most, and our church will never elect to the office of Bishop another man who chews or smokes tobacco."

Ock.—"Why wont hit elect a man to be Bishop who uses terbacker?"

Strong.—"Simply because the church wants her Bishops to be good examples for the people to follow. Do you want your little boy to grow up to spend his money, stint his growth, and hurt his brain with tobacco?"

Ock.—"No, I cant say as I do."

Strong.—"Well, then you will try to teach him better I suppose, and you don't want him to point to a Bishop, as an excuse for the unhealthy, filthy habit, do you?"

Ock.—"Spect you are right."

Bet.—"Yes, an' I heard the Presidin' Elder say this summer out at Mr. Sanderses one day, Mrs. Sanders were sick and they sent fer me to come and help her with her dinner the day the Elder were at their house, an I heard him a talkin' on the porch after dinner were over, and he said, ef our church didnt chaw less terbacker, smoke fewer cigars, and dip less snuff, and fight sin more, and holiness less, we would have no church left in a few years."

Strong.—"How much does your tobacco and snuff cost you in a year, Brother Turner?"

Ock.—"I dunno, bout thirty dollars I guess."

Strong.—"Now brother, I know where you can buy good Texas land, well watered, with good timber on it, that will grow fine cotton, sugar cane and the best of sweet potatoes, for five dollars an acre. See, you chew and dip enough tobacco every year to buy and pay for six acres of land in one year. Four acres of that land in cotton, one acre in cane, and one acre in fruit and vegetables would make a living for your family. The

money saved that you waste for tobacco, and the labor you give paying your rent, given to earning wages, would enable you to add to your farm from five to ten acres a year, and you could soon have a good home of your own, and would not have to spend time and money moving from place to place. You could send your boy to school and give him a good start in life."

Bet.—"That's what I call preachin' Brother Strong, and I'm glad you said it, cause my little Julius wont have no chance ef we keep on the way we are a goin'."

Strong.—"It is time for me to be off now, so we will read and pray together, and I will come to see you again soon, and we will see how you are getting on."

Clarence Strong read the nineteenth Psalm, and poured out his heart in prayer, and then called on Oscar, and then his wife, to pray. Each of them sobbed out a few words of stammering. He left them in tears, with earnest entreaties that he would come to see them again, which he promised to do.

The Columbia Phonograph Co., have just put upon the market a new Graphophone costing only \$5.00 to meet the wants of those who are not able to buy the most expensive kind. This firm makes the best records and machines. See their advertisement in this issue.

Pullman Tourist Sleeping Car, Kansas City to Portland via The Union Pacific, will leave Kansas City every Friday at 6:40 p. m. and run through to Portland without change in ONLY 71 HOURS. The quickest time made between these points.

Through Pullman Tourist sleepers same day and train for San Francisco and Los Angeles. For full particulars address J. F. AGLAR, Gen'l Agt., St. Louis.

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Tabernacle Corner,
BY
REV. R. J. BATEMAN.

It was one year and a half ago that the Lord led me to call Bro. Seth C. Rees, and his now translated wife, to the Tabernacle to hold a meeting, and the wonderful way in which God used them was indescribable,—many souls being saved and sanctified. He made many loving friends, who have never forgotten him, and when his precious wife lay at the gate of her reward,—to hear them pray for her was only a proof of all that I have written. No wonder then, on his return, that all hearts, his included, were melted, and a reunion, such as is seldom seen, was effected. Glory!

And then, he brought to us, Byron J. Rees, on whom the mantle of the mother had fallen, in more ways than one. God bless him to the holiness world for years to come! I shall never forget this meeting, and when in heaven, shall, with joy, remember some of the wonderful things accomplished. Let me give you a few very interesting incidents that have taken place here.

During Brother Morrison's meeting here in December, God wonderfully sanctified Brother Lockwood, a Methodist preacher. Then the Lord saved his wife, a week or so later. Brother Rees said, among many things, that if the fire fell on the parents, the whole family would feel it,—or words to that effect. This set them to work, and during the meeting the whole family were saved and sanctified. Glory! Another scene at the altar,—A mother, who felt the keenness of this remark, was at the altar praying God to save her children, when they came from home to her, while at the altar, and were soundly saved. Then the father and mother witnessing this act of God's grace to their daughter and her children, were so overpowered that they, too, fell at the altar and cried out to God, and were wonderfully saved and sanctified. Glory! Oh, the numbers of such blessed cases my pen will not write. God was there, the people were there, and the two coming together, it was indeed, and in truth, a marvelous victory for God.

I cannot give you the sermons in detail,—space will not permit, but the wonderful success attending these meetings was phenomenal. One of Seth C. Rees' first remarks was,—
"We have not come on speck,—we

have come for success,—victory, and we do not have to spit on a chip, and throw it in the air to see if we shall have a revival. It is here. Glory!" And it certainly was a very Pentecost.

This was the first time we ever heard Byron J. Rees preach at the Tabernacle, and indeed it was a precious awakening of new love in our souls. He could not, however, preach for us much. Sickness prevented him from even attending the meetings, but how greatly God blessed his visits, I can never tell. It was surely a time of power and blessing, and whatever contemporaries may say,—it was a Pentecostal cyclone that struck the tabernacle during their visit. To tell the number of people that came to the altar is out of my power, but suffice it to say, the altar was always full, and the shouts of new-born souls was a continual thing through the whole of the meeting. Oh, praise God for such men! Men so endued with power as to make even their footsteps burn in the lives of those with whom they come in contact.

I want the readers of this corner to remember the terrible strain that Brother Rees is undergoing continually, not only from the loss of his precious loving wife, but also from the sickness of his son, Byron,—and join with the tabernacle people in praying God's healing hand to touch the son, and give additional strength to the father under these most trying circumstances. Let everybody pray! And while we pray, I am sure God will answer our prayers.

We are still moving forward, and every night at seven-thirty—while we do not always have these great men of God with us,—WE HAVE GOD, and souls are being saved right along. Hallelujah! Oh, glory for the honor of being one of God's little ones, whom he loves to bless! May the eternal love of God always fall upon us, and all the readers of this paper, and all his Israel everywhere, and that we may by doing His will hasten His coming, is my prayer.

R. J. B.

P. S.—The Christian Missionary Alliance will hold its convention on March 22nd, 23rd and 24th at the People's Tabernacle, Knoxville, Tenn.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. Hall, Sole Manufacturer, P. O. Box 218, Waco, Texas.

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Jackson, Miss., Jan. 17, 1899.—I have for years been a sufferer from kidney and bladder troubles; I have tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.
G. W. WILLIAMS, Ass't. Chief Police.

The Texas legislature has enacted legislation authorizing The Missouri, Kansas & Texas Ry. to absorb and operate the Sherman, Shreveport and Southern Ry., which now extends from McKinney to Jefferson.

It is the intention of the Katy to extend the line to Shreveport to connect with the Vicksburg, Shreveport and Pacific Ry. (Queen & Crescent Route) thus opening a new gateway and a short line to the Mississippi Valley and the south-east.

Through train service will be established.

SOUTHERN RAILWAY.
(IN KENTUCKY)
Schedule in effect Dec. 18, 1898.

EASTBOUND			WESTBOUND		
No. 1	No. 5	No. 1	No. 6	No. 2	No. 4
Lv Louisville	7:40am	3:30pm	Lv Lexington	7:30am	4:25pm
Ar Shelbyville	9:00am	5:02pm	Ar Versailles	7:55am	4:52pm
Ar La'enceburg	9:55am	5:55pm	Ar La'enceburg	8:20am	5:15pm
Ar Versailles	10:15am	6:17pm	Ar Shelbyville	8:45am	5:40pm
Ar Lexington	10:45am	6:45pm	Ar Louisville	9:15am	6:15pm

Trains Nos. 1, 2, 5 and 6 carry Free Observation Chair Cars between Louisville and Lexington.

EASTBOUND			WESTBOUND		
No. 12	No. 11	No. 12	No. 14	No. 13	No. 14
Lv Louisville	7:40am	3:30pm	Lv Louisville	7:30am	4:25pm
Ar Harrodsburg	8:15am	4:05pm	Ar Harrodsburg	7:55am	4:52pm
Ar Harrodsburg	10:45am	6:17pm	Ar Harrodsburg	8:20am	5:15pm
Ar Harrodsburg	11:05am	6:45pm	Ar Harrodsburg	8:45am	5:40pm

EASTBOUND			WESTBOUND		
No. 15	No. 67	No. 15	No. 68	No. 16	No. 69
Lv Louisville	7:40am	3:30pm	Lv Louisville	7:30am	4:25pm
Ar Lexington	8:15am	4:05pm	Ar Lexington	7:55am	4:52pm
Ar Lexington	10:45am	6:17pm	Ar Lexington	8:20am	5:15pm
Ar Lexington	11:05am	6:45pm	Ar Lexington	8:45am	5:40pm

EASTBOUND			WESTBOUND		
No. 1	No. 5	No. 1	No. 6	No. 2	No. 4
Lv Louisville	7:40am	3:30pm	Lv Louisville	7:30am	4:25pm
Ar Lexington	8:15am	4:05pm	Ar Lexington	7:55am	4:52pm
Ar Lexington	10:45am	6:17pm	Ar Lexington	8:20am	5:15pm
Ar Lexington	11:05am	6:45pm	Ar Lexington	8:45am	5:40pm

EASTBOUND			WESTBOUND		
No. 1	No. 5	No. 1	No. 6	No. 2	No. 4
Lv Louisville	7:40am	3:30pm	Lv Louisville	7:30am	4:25pm
Ar Lexington	8:15am	4:05pm	Ar Lexington	7:55am	4:52pm
Ar Lexington	10:45am	6:17pm	Ar Lexington	8:20am	5:15pm
Ar Lexington	11:05am	6:45pm	Ar Lexington	8:45am	5:40pm

EASTBOUND			WESTBOUND		
No. 1	No. 5	No. 1	No. 6	No. 2	No. 4
Lv Louisville	7:40am	3:30pm	Lv Louisville	7:30am	4:25pm
Ar Lexington	8:15am	4:05pm	Ar Lexington	7:55am	4:52pm
Ar Lexington	10:45am	6:17pm	Ar Lexington	8:20am	5:15pm
Ar Lexington	11:05am	6:45pm	Ar Lexington	8:45am	5:40pm

Train No. 1—Cincinnati, Florida & Havana Limited—carries Through Drawing Room Pullman Sleeping car between Louisville, Atlanta, Macon and Jacksonville; connects at Lexington or Chattanooga with Pullman Sleeping car for New Orleans; Free Chair cars between Louisville and Lexington; Observation Chair cars between Lexington and Rome; Cafe cars, elegant coaches.

Train No. 3 carries Pullman Sleeping car between Louisville, Chattanooga and Birmingham, also Through Sleeping cars from Lexington to Jacksonville via Asheville and Savannah; also via Chattanooga and Atlanta. We change. Free Chair cars Lexington to Chattanooga. Through Sleeping cars Lexington to New Orleans.

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Thousands Have Kidney Trouble and Don't Know it.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it,—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the blood—the albumen—leaks out and the sufferer has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected although it be slow and deceptive. First, by analysis of the urine, second, by the simple test of setting the urine aside in a glass or bottle for twenty-four hours, when a cloudy or brick-dust settling indicates it.

It was for just such troubles that in His infinite power and goodness the Great Physician caused Swamp Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the great kidney and bladder specialist to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most distressing cases is truly marvelous.

By sending your address to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of Swamp-Root, the great kidney, liver and bladder remedy, and a book that tells more about it, both sent absolutely free by mail.

When writing be sure and mention reading this liberal offer in the PENTECOSTAL HERALD. The regular fifty-cent and one-dollar sizes are sold by most druggists. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co. Binghamton, N. Y.

Raleigh, Miss.

EDITORS PENTECOSTAL HERALD.—Dear Brethren: At the late session of the Mississippi Conference I was appointed to Raleigh Circuit to succeed Bro. J. H. Forman, a man beloved by all the people. They were not expecting his removal, and were greatly disappointed in his not returning another year. But being a loyal people they are submitting gracefully, and are falling in line in regular Methodist fashion. Some of whom I find are living in the Beulah Land, and know it by name, while others are enjoying its health, invigorating atmosphere and plucking the fruit off the Tree of Life, but have as yet not recognized it as such, but are easily taught that it is even so. While a goodly part have crossed the Red Sea and are being tried in the wilderness; some of whom are attentive listeners to the story of Canaan as "flowing with milk and honey," and some appear as if the wilderness is the only place on earth

to live. But how can they be otherwise when men forty five or fifty years old say they never heard a sermon on holiness or entire sanctification in their lives, and that no preacher had ever mentioned the subject to them? The Lord pardon us preachers for our neglect of duty! My soul is humbled in the dust because I was ever so unwise as to speak against this way, and of failing often to speak to my people of the blessed state of entire sanctification. The Lord helping me, I intend to bring many sinners to repentance, and saints to Christian perfection during this conference year, and shall try to put the HERALD in every home. Many papers do excellently in feeding the soul, but the PENTECOSTAL HERALD excelleth them all, as far as I have read them. God bless you in your good work. Yours in the bond of perfect love, J. N. TUCKER.

A Word to Set You Thinking.

"Tears and Triumphs," and No. 2., of the same, have aggregated a sale of over 200,000 copies. They have sold on their merit, and are to-day recognized by many as the best song books of their class extant. Each of the books has a few selections that can be spared, and, in answer to many calls for a combined book giving the very best of the two in one, at the popular price of 25c, 30c, and 35c, in manilla, muslin and boards, we have at last under preparation, "TEARS AND TRIUMPHS, COMBINED AND ABRIDGED."

For which we contemplate a much larger sale than in their original form. Advance orders will have first attention. Best discounts will be allowed evangelists and agents. Soliciting your orders, we are, Fraternally yours, PENTECOSTAL PUB. CO.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The Latest in Sleeping Cars.

The up-to-date idea of improvement is shown in new Pullman Drawing Room Sleeping cars running daily from Louisville and Cincinnati to Chicago and to the East over Pennsylvania Short Lines. The Pennsylvania always leads in introducing the newest and best traveling facilities. Travelers in quest of comfort should get acquainted with the new equipment. Inquiries on the subject will be answered by C. H. HAGERTY, D. P. Agt., Louisville, Ky.

Serve the Lord with gladness: come before his presence with singing.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkin has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Pentecostal Publishing Co.

Salvation Tracts

Two-Page Tracts, Pink Paper, Various Authors. Titles of a few are: "Saved or Lost," "Traveling to Eternity," "Yes, He Means You," "How to Be Saved," "Why We Should Come to Jesus." Also a few stirring Temperance tracts. Oh, who will help to sow the seed, 7 bat los' and guilty sinners need, And which revival fires will feed? 300 Pages, 20c; 150 Pages 10c. Address, Rev. A. W. ORWID, 60 Sayles St., Cleveland, Ohio. Tracts are all good.—Editor HERALD.

TOO GOOD TO BE FREE! But send 25c and we will mail you a trial treatment of "5 Drops."

Rheumatism, Sciatica and Catarrh
CURED BY
"5 DROPS" Three Years Ago.
DOCTORS PRONOUNCED HIM INCURABLE.
He Is Still Well and Writes, on Oct. 10, 1898: "I Feel it a Duty That I Owe to God and Suffering Humanity to Announce to You and All the World What '5 Drops' Has Done for Me."

SIBERIA, PERRY CO., IND., JAN. 29, 1898.
SWANSON RHEUMATIC CURE COMPANY:—I would like to thank you for your great remedy, "5 DROPS", and tell you what it has done for me. I had Rheumatism in every joint and in the heart, and I had Catarrh of the Head for 30 years. I was so poorly that I lost the use of my legs and arms, and could not move without pain. I was so crippled that I had done but little work for seven long years, and our family physician, a good doctor, told me that my Rheumatism and Catarrh were incurable, and I believed him. But now, after using "5 Drops" only two months, I can truly say I have not felt so well for seven years. This medicine does more than is claimed for it. At this time my Catarrh is much better and I have scarcely any Rheumatism at all, and the heart weakness and pain are gone. My hearing is now good and my eyesight is much better. I have gained more than 10 pounds of flesh and can do a full day's work. It is the best medicine I ever saw to give a mother who has a young child, for it has the same effect on the child as on the mother. It wards off Croup and cures the Hives of the child and causes sweet and refreshing sleep to both young and old.
WM. M. KELLEMS.

SIX TESTIFY TO ITS TRUTH.

In a letter of Oct. 10, 1898, from Mr. Kellams, he says: "I feel it a duty that I owe to God and suffering humanity to announce to you and all the world that I am yet in the ring with untold thousands of others, to testify to the great merits of your valuable remedy called '5 DROPS'." I believe I was the first sufferer in this part of the earth to learn of the existence of "5 DROPS", some three years ago. I was then badly afflicted with Rheumatism, Catarrh, etc., which my letter of Jan. 29, 1896, fully speaks of. All I can say is "5 DROPS" cured me. To make a long story short, "5 DROPS" needs no recommendation in this part of the country, as everybody knows the "5 DROPS" remedies around here. It has cured more cases of Rheumatism, Sciatica, Neuralgia, and many other pains than any other medicine that has ever been sold or heard of. For the last three years I have noticed the effect "5 DROPS" has on the sick, through my own observations as well as my brother, who is a practicing physician and uses the "5 Drops" in his practice. All ye that wish for further information, write and you are sure to get a reply without any delay. I will (as I have done in this letter) cheerfully recommend it to anyone that I may come in contact with. I myself can never forget what this remedy has done for me and many others.
Yours very truly, WM. M. KELLEMS, Siberia, Ind.

Witnesses to the above: Jas. Brady, J. R. Cox, E. R. Huff, S. Taylor, Dr. S. W. Kellems, Jno. Hays, all of Siberia, Ind.

The wonderful success that has attended the introduction of "5 DROPS" is unprecedented in the history of the world. Think of it! It has CURED more than One Million and a Quarter sufferers within the last three years. This must appeal to you. One million and a quarter people cannot all be mistaken. If suffering we trust you may have sufficient confidence to send for three large bottles of "5 DROPS" for \$2.50, which will surely cure you. If not, then send for a \$1.00 bottle, which contains enough medicine to more than prove its wonderful curative properties. Prepared by mail or express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.

"5 DROPS" is the name and dose. LARGE BOTTLE (300 doses), \$1.00, prepaid by mail or express; THREE BOTTLES, \$2.50. Sold only by us and our agents. Agents Appointed in New Territory. Write today.
SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.

You Pay Double the Money
in many cases when you buy vehicles and harness from the agent or dealer. We do without these people and reduce the price of our goods to you to the extent of their commissions. We make 15 styles of vehicles and 65 styles of harness and sell them to the consumer direct from our factory at wholesale prices.
WE HAVE NO AGENTS.
You pay a profit to nobody except our small manufacturing profit, and you get positively the best goods which a given amount of money will buy. In a factory of the size of ours you get the best possible selection. Our large illustrated Catalogue contains cuts of everything we make and all the prices are marked in plain figures; you can't make a mistake. Remember that we ship our vehicles and harness any where for examination and guarantee safe delivery and warrant everything.
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The Two Lawyers: A story for the times. By Rev. H. C. Morrison. Price 50 cents; now ready for delivery.

We have a few hundred more copies of "Shouts of Joy" that we will send out as samples for 4c. Regular price 15c., 80 pages, words and music—McPHERSON MUSIC COMPANY. Dahlgren, Ill.

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Our latest subscription book is as standard as any U. S. History. It is a complete history of "Our New Possessions," and will sell fast while territory can be had. Ask for full particulars.

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American Nickel Keyless Watch, or Snap-Shot Camera with attachments, ready to take pictures, if you will sell for us 25 packages HEADACHE TABLETS at 10c each, or 25 packages SILVER WASH BLUEING at 10c each. Send name and address. No money required. Walker Edmund Co., 36 Oriol Bldg., Cincinnati, O.

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Full instruction about painless childbirth, etc. Avoid suffering, prevent danger and insure a rapid recovery. DR. J. H. DYE MED. INST., BUFFALO, N. Y.

PERFECT LOVE.
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BY
Of the Louisville Conference, M. E. Church, South.
16mo. pp. 26. Paper, 5 cents per copy; 45c per doz; \$3 per hundred.
S. L. C. COWARD,
Eddyville, - Kentucky.

THE BEST OF ALL!

We now have what many have been calling for. The unprecedented popularity of "TEARS AND TRIUMPHS" and "TEARS AND TRIUMPHS No. 2," which has already resulted in a sale of more than 200,000, has encouraged us in offering to the Public

"Tears and Triumphs Combined and Abridged"

It contains the cream of both, with duplicates omitted,—also a few other pieces are left out, such as it was felt could be spared. Now here we have a book of nearly 400 Songs, among them several that have had a large sale in sheet music. Many of these songs stir the soul to its depths, bring tears to the eyes and a shout from the heart.

Singers of Zion, with this Book in hand, are Ready for the Attack upon Satan's Strongholds.

Good Words for No. 1.

It contains two hundred and sixty songs; surpasses in beautiful solos, and soul-stirring melodies. Numbers 12, 21, 32, 48, 60, 76, 89, 91, 95, 117, 135, 151, 221, 245, 248 are sufficient to capture any lover of music

Rev. O. A. H. DeLagardie, Gridley, Ill., says: "Tears and Triumphs has won our hearts and is winning souls."

Prof. W. J. Kirkpatrick: "You certainly have made some fine things."

Rev. S. B. Harper says: "It surpassed my expectations. I think it the most unique book I have ever seen."

"You ought to hear ussing. Tears and Triumphs is the song book of the day. The songs it contains are soul winners. The blessing of God is on this book. It is very popular here. Let everybody get a good supply. The devil can't stand such sweet, impressive Gospel music."—Rev. L. G. Wallace, in report of revival meeting.

Rev. E. S. Ufford, author of the world-famed song, "Throw Out the Life-Line," says: "You have a fine collection of Gospel hymns—new, soul-inspiring and catchy."

"I think 'Tears and Triumphs' one of the best and most popular song-books on the market." Rev. H. B. Cockrill.

"Talk about singing-books, 'Tears and Triumphs' beats anything I ever saw. Why, it just ran away with my soul." Rev. J. R. Botts, Pastor M. P. Church, Noxen, Pa.

No. 4. WONDERFUL STORY OF LOVE.

L. L. P. L. L. PICKETT.

1. Sing out the tid-ings that tell us of Je-sus, Wonderful sto-ry of love;
Sing it to all that from sin He now frees us, Wonderful sto-ry of love;
2. Tell of His birth in the Bethlehem man-ger, Wonderful sto-ry of love;
Tell how He came to redeem us from danger, Wonderful sto-ry of love;
3. Tell of the cross unto which they once nailed Him, Wonderful sto-ry of love;
Tell how He pressed to where ev'ry friend failed Him, Wonderful sto-ry of love;
4. Tell of the tree upon which He did languish, Wonderful sto-ry of love;
How for poor sinners He suf-fered in anguish, Wonderful sto-ry of love;
5. Tell how He rose from the grave and ascended, Wonderful sto-ry of love;
Rose in great triumph, His sorrows all ended, Wonderful sto-ry of love;

When we were straying, in pity He sought us, Wonderful sto-ry of love;
Came from the riches and crowns of His glory, Wonderful sto-ry of love;
Tell of the thorns in the crown which they gave Him, Wonderful sto-ry of love;
Tell of the tomb of the rich where they laid Him, Wonderful sto-ry of love;
Soon He is coming in glo-ry and power, Wonderful sto-ry of love;

3. FINE

Out of the darkness of sin hath he bro't us, Wonderful sto-ry of love;
We will keep telling the marvelous sto-ry, Wonderful sto-ry of love;
Tell how the angels so wanted to save Him, Wonderful sto-ry of love;
Tell it till all have received and obeyed Him, Wonderful sto-ry of love;
Robed and rejoicing, we hail the glad hour, Wonderful sto-ry of love;

D.S.—Men are now dying, they perish without it, Wonderful sto-ry of love.

CHORUS. D.S.

Preach it and pray it and sing it and shout it, Wonderful sto-ry of love;

Copyright, 1898, by L. L. Pickett.

Testimonials for No. 2.

I have used "Tears and Triumphs," Nos. 1 and 2 in protracted meetings and have been much pleased with them. They are full of soul-stirring songs, especially adapted to revival work. They are also excellent for Sunday Schools, Prayer-meetings and other religious services." Rev. W. E. Arnold.

Rev. H. C. Morrison, editor Pentecostal Herald, says: "It is a grand book."

Rev. B. F. Haynes, editor "Zion's Outlook": "It is the leader. Grandest book of song on the market."

Evangelist W. E. Charles, writes: "It is the best thing I have ever seen in the song book line."

Evangelist Richard K. Higgins writes: "I have used many books, in fact nearly all that have come out during the last twenty-five years, and am glad to say I consider this book the leader."

John Wright, of Texas, says: "I have carefully examined it and believe I can safely say it is the finest song book I ever saw."

Rev. Ben Helm, of Texas, testifies. "I find Tears and Triumphs, No. 2, the book of the age; there seems to be a sermon in every song."

Rev. J. C. Johnson, Evangelist, writes: "Send five dozen more 'Tears and Triumphs, No. 2.' I got the four dozen yesterday and sold them out in a few minutes. Its soul-stirring songs take with all denominations."

This Book has gone into every State in the Union. It is adapted to all occasions where Sacred Song is used. It is "Pentecostal, loyal, evangelical."

PRICES DELIVERED:

No. 1—Board 30c, per doz. \$3 00; Muslin 25c, doz. \$2 60; Manilla 20c, doz. \$2 00.
No. 2—Board 25c, per doz. \$2 80; Muslin 20c, doz. \$2 25.
COMBINED—Board 35c, doz. \$4 00; Muslin 30c, doz. \$3 40; Manilla 25c, doz. \$2 80.

Published in Round Notes and Shapes Always state choice. We can furnish them in any quantity, from ONE copy to THOUSANDS. We want 1,000 Evangelists and Agents at once to sell THESE BOOKS at Liberal Discounts. ORDER NOW of

Pentecostal Publishing Company, Louisville, Ky.

Columbia, Ky.

We have just closed a meeting at Cane Valley, assisted by Bro. J. C. Johnson, and wife, who did good work and thorough. The community was deeply stirred and benefitted as well. There were 44 professions of conversion and reclamation and 21 of sanctification, some additions to every church in town. The converts were nearly all ready to go to work at once, in testifying, leading in prayer or working in the audience. At the close of the meeting we organized a prayer-meeting and Sunday-school with encouraging prospects.

I heartily recommend Bro. J. C. Johnson and wife to pastors needing the services of an evangelist. They are earnest, consecrated workers in the Master's vineyard, loyal to the church and full of zeal.

Yours fraternally,
J. L. KILGORE, P. C.

Cheap Rates to Arkansas And Texas.

On February 21st, and March 7th and 21st, 1899, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Arkansas, Louisiana and Texas, at one fare, plus \$2, for the round trip. Stop-overs will be allowed on going trip within fifteen days, and tickets will be good to return any day within twenty-one days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars as to rates, etc., and for free copies of handsomely illustrated pamphlets about Arkansas, Louisiana and Texas, write to W. A. McQuown, Traveling Passenger Agt. 414 Columbia Bldg., Louisville, Ky., or E. W. LaBeaume, G. P. & T. A., St. Louis, Mo.

WHITE OAKS, N. M.—We are in the midst of a gracious revival of religion. Rev. L. L. Gladney is doing the preaching. About thirty converted to date, same sanctified and twenty-three received into the church, and the town stirred as never before. Hallelujah to our God! Amen.

T. L. ADAMS, Pastor.

MERCER, MO.—Dear HERALD: I am now at Mercer, in Northwest Missouri, near the Iowa line, holding meetings. The Lord is with us, and the fire is coming. Glory to God! Will probably be here ten days. Pray for us. Yours in full armor,
J. H. COLLINS.

IN CONTEMPLATING

a trip to Colorado, Wyoming, Utah, California, or Oregon, do not fail to ask your agent about the magnificent train service offered by the UNION PACIFIC. There are Pullman Palace Sleepers, Buffet Smoking and Library Cars, Dining Cars, with meals served a la carte, and Pullman Tourist Sleepers, &c., &c.

For time tables, or any information, apply to your local Agent, who can sell you a ticket via the Union Pacific, or address J. F. AGLAR, Gen'l Agt., St. Louis.

Opton, Kentucky.

Dear HERALD: I wish to say through your paper I have been with Rev. W. B. Lucy in a meeting at Bonnierville, Ky. We had a glorious meeting; several were saved, thirteen joined the Methodist church. Four gave their names to the Baptist. Bro. Lucy is a good gospel preacher. While I was helping him Bro. J. J. Smith was at Rowlett's, and had a good meeting. We are back here now in a meeting with Bro. Lucy. This is the seventh year Bro. Smith

A BLESSING TO ALL HUMANITY

Remarkable Invention of an Ohioan. Those Who Have Used It, Declare It To Be The Greatest "Invention of The Age."

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and with only the head outside, may have all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.



CABINET OPEN—Step in or out



various Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Topeka, Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, two of which referring to

Rheumatism and La Grippe

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Cincinnati, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease, and all kidney and urinary affections has been found. The

dreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease, and all kidney and urinary affections has been found. The

Well-Known Christian Minister.

Of Una, S. C., Rev. R. E. Peale, highly recommends this Cabinet, as also does Mrs. Kendrick, Prin. of Vassar College; Congressman John J. Lester, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

Reduces Obesity.

It is important to know that the inventor guarantees that obesity will be reduced 5 lbs. per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

Cure Blood and Skin Diseases.

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their system with more poison by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

The Great Feature.

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and the lungs and cause disease, debility and singleness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

Head and Complexion Steamer.

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions and

Cures Catarrh and Asthma.

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since."

Whatever Will Hasten Perspiration.

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

Quaker Folding Thermal.

Vapor Bath Cabinet was patented May 18, 1897, and is made only in Cincinnati, O. This Cabinet, we find, is durable made of best materials. It is covered and varnished by a door at the side. The Cabinet is airtight, made of the best hygienic water-proof cloth, rubber-lined, and a folding steel-plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet, also valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't use bath-rooms, as this Cabinet may be used in any room. Thus bath-tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick-room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

So-Called Cabinets.

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous trouble and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved). Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

Cure a Hard Cold.

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma and is really a household necessity. It is the most

Cleansing and Invigorating Bath

known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 138 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write to-day for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible. Capital, \$100,000.00, and fill all orders promptly upon receipt of remittance.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

Address, WORLD MFG. CO., 33 World Bldg., Cincinnati, O.

and myself have worked together; any one needing our services together this spring, March or April, we can come together or separately; write Bro Smith at Leitchfield, Ky., or myself at Slaughterville, Ky. L. H. PRATHER.
Feb. 18, 1899.

Figures.

We all know that figures as a rule are dry, but figures tell such astonishing facts sometimes that they become interesting.

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REV. W. E. ARNOLD, Office Editor and Business Mgr.

ENTIRE SANCTIFICATION IN THE COURSE OF STUDY FOR UNDER- GRADUATES.

(This paper completes the series upon the above topic. Let the reader take the last three numbers of THE PENTECOSTAL HERALD and put them together so as to get a complete view of the subject. This Course of Study is prescribed by the Bishops and every itinerant in the M. E. Church, South, is required to pass an approved examination upon it before he can be admitted to elder's orders. Strange indeed that any man should go through this Course, pass an approved examination upon it, and yet contend that the Methodist Church does not teach a second work of grace.—Editor.)

III. POPE'S HIGHER CATECHISM OF THEOLOGY.

William Burt Pope is one of the later writers of English Methodism. His "Higher Catechism," and his larger treatise on Systematic Theology have received very general endorsement, and have been adopted as text-books among the various branches of Methodism throughout the world. Profound, metaphysical, abounding in subtle distinctions, largely devoted to the discussion of incidental questions and side issues, and withal cast in an abbreviated, catechetical form, it is not an easy matter to exhibit the teachings of the book now under review. The entire volume must be closely studied before it can be fully appreciated; while differing from every other writer in his analysis and method of treatment, we find him in substantial agreement with Wesley and Watson on the doctrine of Regeneration and Entire Sanctification. In discussing the doctrine of regeneration, he gives the following definition:

"What is the grace of regeneration?"

(Ans.) "The divine act which imparts to the penitent believer the new and higher life in personal union with Christ," page 24. Further on (page 245) he says: "As to original sin, regeneration brings entire freedom from its power." But let no one suppose that by this he means that regeneration brings entire deliverance from sin. In noting certain errors that have been held, he asks (page 248): "Is there no other error akin to these?" and answers; "That of those who suppose the Holy Spirit to give such an ascendancy to the renewed spirit that no sin remains in the regenerate, supposed to preserve his union with Christ." On page 136 he asks: "What is the character of sin in the regenerate?"

(Ans.) "Strictly speaking it is reduced to original sin," etc. He also says that "in the regenerate life the old man has yet to be mortified" (put to death). Thus it will be seen that Dr. Pope is strictly Wesleyan upon these points. Regeneration imparts new life to the penitent believer; it brings freedom from the power of original sin; yet sin remains in the regenerate. We pass now to his discussion of the doctrine of sanctification.

"What do we mean by Christian sanctification?"

(Ans.) "The whole estate of believers as they are made partakers of divine holiness, and consecrated to the fellowship and service of God through the Mediator."—Page 250.

"It follows then that all who are regenerated and justified are sanctified also?"

(Ans.) "Most assuredly. They have, through that common grace, acceptance as pardon at the bar; acceptance as the adoption of sons, and acceptance on the altar as the consecrated property and servants of God; in all these senses they have that GRACE WHICH HE FREELY BESTOWS ON US IN THE BELOVED," page 252.

"What is meant by ENTIRE sanctification?"

(Ans.) "This is the work of the Holy Spirit alone, applying the virtue of the atonement in the removal of the last trace of the indwelling or pollution of sin, and consecrating the entire nature of the believer to God in perfected love," page 256. "It may be added that there is danger also of forgetting the distinction between sanctification and entire sanctification; as if holiness or consecration to God" (i. e., sanctification) "were a second blessing bestowed at some interval after believing. Its ENTIRENESS" (i. e., entire sanctification) "MAY BE CALLED A SECOND BLESSING, but holiness itself begins the life of acceptance," page 262.

"What is the relation of repentance and faith to entire sanctification?"

(Ans.) "Repentance is in the consecrated soul and

habitual loathing of sin as remaining defilement; faith is the conviction that it may be entirely removed, and the instrument in man that obtains its removal; actively laying hold of the promise and passively receiving its fulfillment."

"Does any promise encourage this faith?"

(Ans.) (1) "When under the influence of the Spirit, faith beholds Christ as having in himself no sin, and as MANIFESTED TO TAKE AWAY SINS (1 John 3:5), it has promise enough for its encouragement."

(2) "BY GRACE ARE YE SAVED THROUGH FAITH. (Eph. 2:8); salvation is redemption from all sin in this world, since there is no purgatorial purification after death."

(3) "Faith, therefore, WORKING THROUGH LOVE as a condition is the final and only instrument in man for the attainment of the Spirit's grace in the utter destruction of evil as defilement, and all that is called sin."—Page 258.

"Has the present privilege of deliverance from the last taint or spot of sin been ever taught in the Christian church?"

(Ans.) "Not explicitly by any branch of it until the Methodist theology made this entire sanctification prominent."

"How does Methodist theology deal with this?"

(Ans.) "(1) By insisting that the perfect love of God is shed abroad in the heart, and that this must needs extinguish the very principle of self which is the true defilement of original sin; (2) by its doctrine of Christian Perfection generally."—Page 261.

"What, more particularly, are the main elements of the Methodist teaching on Christian perfection?"

(Ans.) "They may be best stated in the words of John Wesley." (Here follows a lengthy quotation from Wesley's works.)

"What is the cardinal principle in the teaching as a whole?"

(Ans.) "(1) 'Pure love reigning alone in the heart and life; this is the whole of Scriptural perfection.' But love is invariably exhibited as the unwearied energy of all good works."

(2) That perfection is solely the Spirit's work in the believer; but implies his most strenuous co-operation; as to the former. (i. e., the Spirit's work), "it is received merely by faith; and hence may be given instantaneously, 'in a moment,' as to the latter, (i. e., the believer's co-operation,) "there is a gradual work, both preceding and following this instant."—Pages 273-4.

Thus we see the substantial agreement between the teachings of this great writer of later English Methodism and the teachings of Wesley and Watson. Sin remains in the regenerate; but "faith is the conviction that it may be entirely removed, and the instrument in man that obtains its removal." Entire sanctification is "the work of the Holy Spirit alone, applying the virtue of the atonement in the removal of the last trace of the indwelling or pollution of sin;" and this "work of the Spirit" is received "merely by faith and hence may be given instantaneously, in a moment."

V. McTYEIRE'S HISTORY OF METHODISM.

A writer in a recent number of the "Methodist Review" says that the doctrine of entire sanctification "runs through this book like a red thread." Without attempting to follow our author in all that he says upon this subject we shall give only a few quotations that will exhibit Methodist teachings and experience during the decades of the past.

Speaking of the death of Bishop Whatcoat, McTyre quotes from the funeral sermon of Bishop Asbury as follows: "The brief record is: 'Born in 1736; converted September 3, 1758; sanctified March 28, 1761.'"—Page 510.

Recording the religious experiences of Bishop McKendree, he relates (pages 482-3) that after a severe and protracted struggle with his convictions, he was powerfully converted under the ministry of Rev. John Easter. He then proceeds: "The same preacher by whom he had believed, followed him not long after, with a sermon on sanctification. McKendree examined the doctrine and found it true; examined himself, and found remaining corruption, and diligently sought the blessing held forth." In its pursuit he says, "My soul grew in grace and in the faith that overcomes the world;" and he thus concludes the description of this phase of his experience: "One morning I walked into the field, and while I was musing, such an overwhelming

power of the Divine Being overshadowed me as I had never experienced before. Unable to stand, I sunk down to the ground, more than filled with transport. My cup ran over and I shouted aloud."

Of Wilbur Fisk it is said (page 433): "He lived from any years in the enjoyment of 'perfect love,' exemplifying a Wesleyan doctrine in experience."

Philip Bruce was one of the committee of fourteen appointed to draft a plan for a delegated General Conference, and, with Ezekiel Cooper and Joshua Soule, drew up the constitution under which that body is organized. McTyre says that "Philip Bruce professed, preached and exemplified sanctification."—Page 312.

William Watters and Philip Gatch were the first native preachers reported in the minutes of American Methodism. Watters was an earnest and successful preacher, and speaking of him, McTyre says: "He was not a great preacher; but, closing up a happy and prosperous year, he gives the key to his success: 'The most glorious work that ever I beheld was in this circuit amongst believers. Scores professed to be sanctified unto the Lord. I could not be satisfied without pressing on Christians their privilege; and indeed I could not but remark that however able the speakers, if nothing of the sanctification of the Spirit was dwelt on, believers appeared not to be satisfied; and that, however weak, if they from the fullness of their hearts, and in faith, exhorted believers to go on to perfection, the Word was blessed.'" McTyre calls this "THE KEY TO HIS SUCCESS."

"The first itinerant preacher who came over to the help of our cause in the New World was Robert Williams." Of him Deveraux Jarratt, an evangelical clergyman of the church of England writes: "He was a plain, active, indefatigable preacher of the gospel. He was greatly blessed in detecting the hypocrite, razing false foundations, and stirring up believers to press after present salvation from the remains of sin."—Page 9 267.

We shall close this paper with an extract from a letter written by Deveraux Jarratt to Mr. Wesley, and quoted in McTyre's History, pages 303-5. George Shadford had been sent over from England in 1773. He soon fell in with Jarratt, the evangelical clergyman, and, upon invitation, spent some time in assisting him in his work. Describing the revival that attended their labors, Jarratt says: "Many sinners were powerfully convinced, and 'Mercy!' 'Mercy!' was their cry. In January the news of convictions and conversions was common; and the people of God were inspired with new life and vigor by the happiness of others. But in a little time they were made thoroughly sensible that they themselves stood in need of a deeper work in their own hearts than they had yet experienced. And while those were panting and groaning for pardon, these were entreating God, with strong cries and tears, to save them from the remains of inbred sin, to 'sanctify them throughout in spirit, soul and body,' so to 'circumcise their hearts' that they might love God with all their hearts' and serve him with all their strength."

"One of the doctrines, as you know, which we particularly insist upon, is that of a present salvation; a salvation not only from the guilt and power, but also from the root of sin; a cleansing from all filthiness of the flesh and spirit, that we may perfect holiness in the fear of God; a going on to perfection which we sometimes define by loving God with all our hearts. Several who had believed were deeply sensible of their want of this. I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them as ever I saw any for justification. Their whole cry was:

"O that I now the rest might know
Believe and enter in!
Now, Savior, now the power bestow
And let me cease from sin!"

And I have been present when they believed that God answered this prayer, and bestowed this blessing upon them. I have conversed with them several times since, and have found them thoroughly devoted to God. They all testify that they have received the gift instantaneously, and by simple faith. We have sundry witnesses of this perfect love who are above all suspicion."

Bishop McTyre significantly adds: "THIS READS AS IF A METHODIST HAD WRITTEN IT!"

CONTRIBUTIONS.

BUNYAN PAPERS ON CHRISTIAN EXPERIENCE.—8.

With illustrations from "Pilgrim's Progress."

REV. C. F. WILCOX.

Christian went on his way with a happy heart, because he had found deliverance from his burden and had received the assurance of complete forgiveness. And it was not a mistaken, transitory, superficial joy that would soon subside into indolence, but the deep and lasting happiness of a saved soul. A joy that moved him to improve every opportunity of doing good. As he went on singing presently he came upon a sight that startled him. He saw, "a little out of the way, three men fast asleep with fetters upon their heels"—three pilgrims going to the Celestial City, and have passed the cross, as well as the Interpreter's house, and now have turned out of the way and are fast asleep. "The name of one was Simple, another Sloth, and the third Presumption."

Like Obstinate and Pliable, these characters are found in every community. Simple is the young convert who makes no effort to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." He did not start on this journey, Bible in hand, like Christian; he does not think it important to be a Bible reader, now that he has entered the Christian way. He has forgotten the exhortation of Peter. "Add to your faith knowledge." He is content with "light reading" that is mere sillabub, and to spend his time with vain and frivolous companions.

Sloth is lazy. We understand that the word lazy means a capacity that is unemployed, not for the want of capacity, but unemployed solely for want of will, for lack of self impelling power that will put that capacity to its utmost use. He never can get up in time to get to church on Sunday morning, and is generally too tired to go to the weekly prayer meeting; and he hasn't religious ambition enough to be in the least interested in revival meetings. There he lies, fettered with indolence and inefficiency all his days.

Presumption is the strangest character of all. Dr. Whyte says, what gave him his name "was just this, that he had been at the cross with his past sin, and had left the cross to commit the same sin at the first opportunity. Presumption presumed upon his pardon. He presumed upon the abounding grace of God. He presumed upon the blood of Christ. He held that not past sins only, and present, but also all future sin was atoned for on the tree before it was committed. There is a reprobate in Dante, who, all the time he was repenting, had his eye on his next opportunity. Now, our Presumption was like that." You can always tell him by the way he "halts on his heels." You cannot get him to commit himself in any definite and positive way in any religious matter. He wants to "think it over," and this means he wants to see his way clear to do some forbidden thing in the future.

Christian sought to arouse these sleeping pilgrims by warning them of the danger to which they exposed themselves, but he met with poor success. "Simple said, 'I see no danger; what is the harm in this little innocent game?' Sloth said, 'Yet a little more sleep, a little more ease and quiet; and Presumption said, 'Every tub must stand upon its own bottom. You attend to your interests and I will attend to mine.' And so they laid

down to sleep again." So, to day, Simple will only laugh at you for your pains when you try to persuade him to be in earnest; and Sloth will not pay any heed to you at all, while Presumption will resent your interference with his plans and coolly tell you that you need not worry yourself about his salvation.

But, like Christian, we must prove our faith by our works. No sooner does the genuine convert come into the realization of his salvation than he is anxious for the salvation of others. There are two hymns that the new born soul adopts at once. One is,

"Arise, my soul, arise;"

and the other,

"O that the world might taste and see
The riches of his grace!"

And if no such feelings thrill the soul, it is safe to assume that no real saving work has been wrought in the heart. Some seem to think that the design of God in converting the soul is simply to make the individual happy and insure the soul for heaven. But that is only the zero line of his purpose. His design is to create a new power on earth to aid in bringing back this lost world to himself. And the convert who does not seek to do all in his power to save others will soon find himself without the joy of either hope, faith, or love. A grace that will neither grow nor shine must soon die.

"When Jesus has found you, tell others the story
That this loving Saviour is your Saviour too."

"And let your joyous testimony concerning the liberty wherewith Christ has made you free sound in the ears of the slaves of sin and death like the music of golden bells or the glad peals of jubilee trumpets proclaiming freedom to all who sit in darkness, and leading them to know the truth, that the truth may make them free."—H. L. H.

When Christian's wife who followed after him, came to this place, she saw Simple, Sloth, and Presumption hanged up in irons. And Greatheart told Christiana and her company they were hanged because they turned to be hinderers of other pilgrims. "They were for sloth and folly themselves, and whomsoever they could persuade, they made so too: and withal taught them to presume that they should do well at last." Thus it ever turns out with such professors. Many an earnest pastor is often pained over the fact that the greatest tempters his converts meet are the worldly, formal members of his church, who, while they profess to be in the way to heaven, are really in the way to hell. They induce the converts to attend their whist parties, dances, and theatricals, and thus pull down faster than the pastor can build up. Oh, that all such hinderers might take warning by the fate of these three professors Christiana saw in gibbets, and "cease to do evil and learn to do well."

"Those communicant members of a church who are living in conformity to the world; who are irregular in their attendance on the Sabbath and habitually neglect the prayer-meeting; who do not in any way actively co-operate with the pastor in his efforts to reach the unconverted; whose cold religion freezes the non professors that know them; who never speak for Jesus; who have no mind to work for souls,—they do more than any other cause to retard conversions. They are really a dead weight on the spiritual progress of a church."—*The Presbyterian*.

See, too, the danger of being only "a little out of the way." These men were "afar off," but only a little out of the way. There are only two classes of people recognized in the Bible: those who are *in* the way, and those

who are out of the way. And to be only "a little out of the way" is to be at so great a distance from it as to render our final salvation impossible unless we at once get back into the way. The young ruler who came running to Jesus saying, "Good Master, what shall I do that I may inherit eternal life?" was only a little out of the way, but he never got into it. The almost Christian is only a little out of the way, but he is so far out that he will be lost forever if he does not get into the way by becoming a Christian altogether. How often we hear persons say of some special character, "He is such a good fellow, he only lacks one thing;" meaning by "one thing," the religion of the Bible. But when that is lacking, what better is he than a dead man? He only lacks one thing, life!

These men were in fetters. No pilgrim can be out of "the way" and enjoy gospel liberty. The moment they step aside the devil claps his irons upon their heels and they soon get tired dragging chains and lay down in slumber; and it is the sleeping professors who allow Satan to bind their

"Captive souls
Fast in his slavish chains."

God help you, dear reader, to look well to your way. "Ponder the path of thy feet." Pray daily,

"O do thou always warn
My soul of evil near;
When to the right or left I turn,
Thy voice still let me hear:

"Come back! this is the way;
Come back, and walk therein;
O may I hearken and obey,
And shun the paths of sin."

And if, in the past, you have "forsaken the right way," and have been bound with the fetters of passion and habit and appetite, rise up to day and cry for deliverance.

"Jesus the prisoner's fetters breaks,
And bruises Satan's head,
Power into strengthless souls he speaks,
And life unto the dead."

He came into the world to proclaim liberty to the captives and the opening of prison doors to them that are bound. Time would fail me to tell of the multitudes who have found deliverance from the fetters of impurity, strong drink, opium and tobacco, as well as from vicious tempers, hasty speech and all other habits superinduced by sin, by simply taking God at his word and coming to him through Jesus Christ, who is able and willing now to save and cleanse from all unrighteousness. Dear reader, are you free in Christ? If not, come to him at once and realize this complete salvation. It is all ready now, hallelujah!

THE COMING KING.

SOUTH G. PRESTON.

NO. II.

THE JEW, THE GENTILE, AND THE CHURCH.

More than half of the contents of the Bible relate to one nation—the Israelites. They have a distinct place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other nation. If faithful and obedient, the nation is promised earthly greatness; if unfaithful and disobedient, it is to be scattered "among the people."—*Deut 28:64*.

1. There is another distinct body, called the Church, spoken of in the New Testament. This body has a peculiar relation to God, and has received specific promises—promises not given to Israel nor the Gentiles.

There is a great contrast between the church and Israel. In the church the distinc-

tion of Jew and Gentile is lost. The relation is not one of covenant, but of birth. Israel began with the call of Abraham. The church was a mystery not yet revealed in the Old Testament. "Upon this rock I will build my church."—Matt. 16:18.

The church is not mentioned in the Old Testament prophecy, but was in those ages, a mystery "hid in God."—Eph. 3:5-10. Scripturally, the church was born in Acts 2, and ascends in I. Thes. 4.

2. The gentiles are also spoken of in the Bible. The comparative position of the Jew, the Gentile and the church, is briefly contrasted in the following scriptures:

(a) THE JEW.—"Who are Israelites; to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promise; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.—Rom. 9:4, 5."

"Ye worship ye know not what: We know what we worship: for salvation is of the Jews."—John 4:22. "What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."—Rom. 3:1-3.

(b) THE GENTILE.—"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made of hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world."—Eph. 2:11, 12. "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:17, 18. "But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto dogs."—Mark 7:27.

THE CHURCH.—"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1:22, 23. "For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church.—Eph. 5:29-32. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."—I. Pet. 2:9.

3. As to Israel and the church, scripture contrasts and distinguishes between them as to origin, calling, promise, worship, principles of conduct and future destiny.

(a) CALLING ISRAEL.

ISRAEL.—"Now, the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"—Gen. 12:1. See also Deut. 8:7-9; Gen. 24:35; Deut. 28:7; 28:13.

(b) CALLING CHURCH.

CHURCH.—"Wherefore, holy brethren, partakers of the heavenly calling" (Heb. 3:11). "For our citizenship is in heaven." Phil. 3:20 R. V. See also Matt. 8:20; I. Pet. 1:4; I. Cor. 4:11; Mark 10:23; James 2:5; John 16:2; Matt. 18:4.

4 Of course the godly Jew, at death, went to Paradise. The distinction is that the incentive to godliness in the case of the Jew was earthly reward, and earthly calling.

(a) In this dispensation, neither Jew nor Gentile can be saved otherwise than by the exercise of that faith on the Lord Jesus Christ whereby both are born again (John 3:3-16) and are baptized into that "one body," (I. Cor. 12:13) which is "the Christ."—Eph. 1:22, 23. (b) In Christ the distinction of Jew and Gentile disappears (I. Cor. 12:13; Gal. 3:28; Eph. 2:14; 2:11), "in time past Gentiles."

5. Scripture distinguishes between rules of conduct for Israel and the church.

(a) CONDUCT OF ISRAEL.—"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee * * * Thou shalt smite them and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them."—Deut. 7:1, 2. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."—Ex. 21:24, 25; Deut. 21:18-21.

(b) CONDUCT OF CHURCH.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5:44; I. Cor. 4:12, 13; Matt. 5:39; Luke 15:20-23.

(c) CONTRAST OF WORSHIP.—Israel could worship but in one place, and at a distance from God, only approaching him through a priest.—Lev. 17:8, 9; Luke 1:10; Num. 3:10.

Church worship wherever two or three are gathered together, has boldness to enter into the holiest, and is composed of priests.—Matt. 18:20; Heb. 10:14, 20; I. Pet. 2:5.

6. The future of Israel and the church are entirely distinct. The church will be taken up from the earth. As the birth of the church was in a sense the birth of the Holy Ghost—the Incarnation of the Spirit—so the life of the church is the life of Christ lived over again, and the Ascension of the Holy Spirit is the Ascension of the Church of the First Born: the dead in Christ and the living in Christ when He comes for his church, His Bride, the second Eve.

(a) FUTURE OF THE CHURCH.—"And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also."—John 14:23. "For this I say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I. Thess. 4:15-17.

"For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."—Phil. 3:20, 21. R. V.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I. John 3:2. "Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6; 19:7-9.

FUTURE OF ISRAEL.

7. "And, behold, thou shalt conceive in the womb, and bring forth a son, and shall call His name Jesus. He shall be great; and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end."—Luke 1:31-33.

Five out of these seven promises to Mary have already been literally fulfilled. What reason is there for denying the coming literal fulfillment of the remaining two? History forces a literal interpretation of the first five promises. But when the angel made the announcement, all the seven promises were prophecy.

The Jew, with a more excusable ignorance, denies the literal fulfillment of the five promises; while some Christians contend for a spiritualization of the two remaining promises. The Jew who denies the miraculous conception and Virg'n birth of the Son of God, is more excusable than the Christian who denies the literal fulfillment of the two promises given by the angel to Mary.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and I will set it up."—Acts 15:14-16.

WHY DOES HE AFFLICT?

GOD'S WAYS JUSTIFIED.

I. A young man, whose parents are dead, and who is in a distant city on business, recently received notice that his friend and benefactor, who had procured for him the excellent position which he holds had died suddenly. He writes to an acquaintance who had sent him the news: "This is a terrible blow to me. this sudden death of my best and only real friend. I don't think religion can ever reconcile me with a God whose love can send us such trials in life continually when it ought to shield us from them; for it is in this life that we have greatest need of indulgence instead of trials. Continued evidence of His love would win me to Him much more wholly than afflictions."

II. I have a friend, a young woman, who was the only daughter, and the constant companion of her widowed mother. The mother, one of the most lovely Christian characters that ever lived, died very suddenly, recently. The daughter is inconsolable, and asserts that there is no love or justice in God's thus tearing away from her side and out of her life her dear, sweet mother, her protector, her idol, her one true friend. She thinks that God, if he had permitted or sent this terrible affliction cannot be a good father, nor can she comprehend that the loving Savior is able to give any relief in her awful sorrow. She sobs for her dear mother, who, she thinks, because of her goodness, deserved to live much longer, and without whom she feels her life must now forever be blighted. She cannot understand why so many depraved and useless people are permitted to live on, while her mother, whose consecrated Christian life was one constant effort in uplifting, cheering, consoling, ennobling all with whom she came into contact, and which justified her daughter's exalted love for her, is prematurely taken away.

III Both of these dear young souls I know well. Their parents were all good Christians and church goers; by example and precept these children had the benefit

of the very best Christian training. Both were professing Christians, yet when affliction strikes them keenly they refused to find consolation—seem indeed unable to find it, and at once they lose faith in God and even feel that He is cold and cruel in dealing them such heavy blows.

What I know intimately of the feelings of these two dear friends, I also know in a general way of many others: Namely, that when grief and misfortune overpower, the faith, that should look up to God as an all-wise and all merciful Father, disappears and leaves the poor soul the prey of the temper.

IV. I have sent to both of these friends a copy of the PENTECOSTAL HERALD of February 8th, marking the article "God's Ways Justified" and pray to God as I hope your readers will pray, that the twilight musings of Ruth Howell Brown may bring sunshine into their shadowed lives. Here are two souls who have believed they comprehended and relied upon gospel truths, yet when their faith is put to the test they are unable to hold fast to the "Rock of Ages." There are many lonely hearts, many sincere, stricken souls, yearning for love and light and consolation. Let the church and every church member repeat the messages of the loving Savior, as does Ruth Howell Brown. "Faith without questioning says, 'He doeth all things well.' In our mortal state, we look at His providences on the wrong side. Life is as a richly woven tapestry. We see only from the earth side as it is spread out before us—the loose ends, the uneven clippings there and here; the bright colorings and sombre shadings, all as a medley, seemingly with no fixed purpose, no special design to be traced. Being closely woven, we often fail to catch a ray of sunlight piercing the dark cloud. We need not see the pattern till complete. All that is required of us is to gather the threads as God presents them, place them in order upon the loom, and weave as He directs. God's ways are not as our ways. As the sweetest of roses bloom upon the thorniest of stems even so life's most exquisite joys are oft times from most exquisite pain.

"When we shall see the heaven side of the weaving—when the 'ways' have all been made plain—the joys and sorrows, temptations and escapes, trials and deliverances, defeats and victories; the sun's golden light blending with the deep valley shadows all inwoven, when that is unfolded to us in the bright upper world, rapture will replace sorrow. The wondrous workings of life's intricate loom will all be brought out in relief in the clear light of the throne. We know not what awaits us, but we do know that God's ways are justified in this life; then how much more in the life which is to come. What we feel to be harsh dealing on the part of our Heavenly Father, is frequently shown in this world to have been done in infinite wisdom and loving kindness. The dark here will be bright there. The whole will be purer, brighter for the blending of the sighs and the tears with the richer tints. Earth's minor strains will there be transformed into heaven's fullest, clearest notes. The minor is only of earth—born of sorrow. Through every life there is that wailed, plaintive refrain running through the melody, over there it will all be changed to a full chorus of exultant praise.

"What He does, and why, we know not; the afterward will reveal it.

Oft-times our purest earthly bliss
Is followed by an anguished morrow;
Oft-times the highest grasp of faith
Is born of sorrow."

V. Pardon the suggestion, dear Editor,

that more writing and preaching should be directed toward reminding us that God never needlessly afflicts; that he giveth the strength to bear the burden along with the burden; and that it is not intended that we should be happy here below but that inasmuch as where our treasure is there our heart is also, our eyes and hearts can best be riveted upon heaven when God transplants our treasures from this earth to heaven eternal.

PRESBYTERIAN.

Report of the Work of L. C. and Mary McGee Hall During Recent Weeks.

One month of constant work in North Louisiana, and then on to Denison, Texas, in answer to a call from G. C. Freeman, secretary for the Y. M. C. A., an organization numbering over 1000 active members. The first week of our stay, the weather registered sixteen degrees below zero, and a norther blowing most of the time, but we never lost a service. We spent three weeks in Denison, two weeks with the Y. M. C. A., and one week with Grace M. E. Church, through the invitation of Rev. Armstrong, the beloved pastor.

There were one hundred and forty two conversions, and more than that number reclaimed and sanctified. In one service there were more than fifty testimonies clear and bright to entire sanctification from those receiving the experience during this meeting.

The Y. M. C. A. of Denison, occupies handsome quarters. The reading room is visited by more than eight hundred different men a day. The bath rooms are supplied with elegant porcelain lined tubs, and there are a large number of them. The rooms for physical training are finely equipped. The auditorium, where we preached, handsomely carpeted and supplied with comfortable chairs. They have an organ and piano, indeed we found this Y. M. C. A. to be the "banner" one of all we ever have known.

G. C. Freeman is one of the rarest souls we ever knew. He is a Presbyterian, but is richly enjoying entire sanctification. He lives a life of service for others, and like His Master goes about doing good. Let us introduce here to all the readers of our paper, one of the noblest souls we ever met, this lowly in spirit, though rich in grace, follower of the Christ. He will be worth more and more to the cause of holiness in Texas, as God leads him on and on.

Brother Armstrong, is an Alabamian. He has a fine congregation of devoted souls, and he is full of energy and holy ambition in the work of the Lord. He gave us fullest freedom, and God opened the heavens and poured down His Spirit into precious hearts. Bro. Armstrong had the joy of seeing his wife and daughter sanctified. The services were all marked with the Pentecostal power. The closing service in the Y. M. C. A. lasted for hours, the whole house seemed to become an altar, men, women and children falling down for prayer everywhere, and the busy workers having their hands full leading them to Christ. In this service a large number of young men were saved. Denison is largely made up of railroad men and their families. The large shops of the "Katy Railroad" are here. This, the M. K. and T. Railroad Company, realizing the value of the Y. M. C. A., contributes one thousand dollars a year to its support. The men employed by this company seem devoted to its interest. We were the recipients of courtesies in the way of passes from this company, in compliment to the Y. M. C. A. It was refreshing to meet railroad conductors, engineers, firemen, expressmen, and brakemen, and hear their ringing testimonies for God. Many an engi-

neer's cab on the "Katy" engines is a Bethel, and many a freight car's conductor's caboose a place of salvation where souls find Jesus.

We met for the first time one of the favorite engineers with the Y. M. C. A.—"Billy" Lewis. Five years ago he was wrecked by drink, but his faithful, noble wife and daughter through prayer and love led him to Christ. He has been saved now nearly five years. He is one of the finest singers we ever heard. We doubt if he has a superior in all the field to-day. He sings with Holy Ghost power and the audience is profoundly moved by it, till it makes it easy to reach hearts with the gospel message. Brother Lewis has an interesting family of four boys besides a grown daughter. To see and hear him singing at the organ with his boys joining in with tenor, alto and bass, is inspiring. We trust thousands may yet be blessed by the singing of this man of God.

We met Brother H. C. Noll and wife. They are free to work for God anywhere. They have no children, and we believe if called to take charge of some mission in town or city would do a glorious work. If any of our holiness people want a mission run well, let them address Bro. H. C. Noll, Denison, Texas.

It was our pleasure to renew our acquaintance with Brother Oscar Cassidy. He is one of the Katy engineers. He and his wife are wholly sanctified. Bro. Cassidy preaches with unction. He may go into the field. He is a pure, good man and it was a season of blessing to be with him.

During part of our stay in Denison we were in the lovely home of Col. Foster, one of the leading lawyers of Texas. We enjoyed association with his gifted wife and lovely daughters. Col. Foster was absent most of the time on legal business. He is president of the Y. M. C. A. A man with a sweet, simple faith in Jesus, though a great lawyer.

We left Denison at noon, in a blaze of glorious sunshine. A great throng of people had gathered on the platform to hold a farewell service. Brother Billy Lewis led the singing. There were weeping and rejoicings, too, and a reverent awe everywhere apparent. It was a great service. When the train moved off we leaned from the car window and as long as we could see them they were singing and waving their handkerchiefs. Oh! beloved, we'll never forget the holy beauty of some of your faces as we went further from you. God grant that we shall see you again in the same perfect peace.

From Denison, we came on to Ryan Indian Territory. This town is on the high plains, not a tree or shrub or any green or living thing in sight. This morning a sand storm is blowing. We can't see the houses a hundred yards away. We are in the home of Bro. J. D. McReynolds. We began yesterday. One woman said in the testimony service that she shouted when she heard the train whistle bringing us into town. So hungry are God's sheep for the "pasture of tender grass." They are like the kind God speaks of in the thirty fourth chapter of Ezekiel. Bro. McClurken held a blessed meeting here two years ago. The people bless the memory of himself and wife. We are going to do our best here for God. Spotted fever or meningitis is epidemic here. It is a pleasure to be with Bro. McReynolds' dear family.

We expect to be in Georgia April the 29th. We have great rejoicing in our hearts over the work God has enabled us to do. We praise him for the three hundred different souls saved and sanctified in Denison. May they be kept by power divine.

L. C. HALL.

MARY MCGEE HALL.

Galatia, Illinois.

DEAR HERALD:—Galatia is a small town nestled on the I. C. Ry. Fine farming country. I was called by the pastor, Rev. Cates. He is a fine Christian man and a good pastor. His church is said to be one among the finest in Southern Illinois. The night we began the thermometer registered 22 degrees below zero, but nevertheless a large congregation greeted us. On Sunday morning the fire fell while I was preaching, and a number of good shouts went up praising God. I closed with an exhortation and the altar was full. Several were saved. In a few days all the chairs and pews which could be used were ordered, but many could not be accommodated. People came ten miles during that awful cold weather. Oh! the mighty power that was manifested. I haven't seen such for a long time. Some were thrown to the floor under the power of the Spirit. Seekers ran to the altar crying aloud "Jesus save me or I perish."

One man went home from church, went to bed, but could not sleep, he said to his wife if you will stay with me I will get right. Out they crawled, into their clothes and down to his mother they went, but he didn't get right. He went back home, retired for the second time, but oh! the darkness. He said to his good wife, I can't live this way any longer. Out, and up to the parsonage they went. Ring, ring, went the door bell. Pastor: "Whose there?" "Oh! Bro. Cates, I have brought you my poor lost husband." Husband: "Get up quick, Brother Cates, I am lost." Down on their knees and soon he was powerfully saved. He is one of the leading merchants.

Another man who could not sleep—so he went at the hour of midnight to the drayman's house, and little Tommie, the drayman, jumped from his good warm bed opening the door, and down on their knees—soon the fire fell.

Just think, snow six inches deep, thermometer 22 degrees below zero and at five o'clock in the morning a church full of people. Old and young came to our early morning meeting. We need a few lessons from the Catholics. Feuds were obliterated by the mighty Holy Ghost power. People spoke who hadn't for years.

When we linger on our knees by the hour things will come to pass. We need more four-hours-a-day lingering in his presence for power to preach, pray and instruct souls at the altar. We need more fasting in the revivals. The great billows of fire roll on from day to day. Began at Eldorado, Ill., Monday night, March 6th. I am full. Glory!

W. J. HARNEY.

AN ADVANCE NEEDED.

REV. B. F. GASSAWAY.

The holiness movement in Texas needs to advance more rapidly. It is making some progress, or it would cease to be a "movement;" but the issues involved are so important that the friends of holiness should develop fresh energy in the work. As I view it, the need of the hour is not great enterprises, or big stirs, to attract attention and create opposition, but a steady, conservative, systematic, forward movement that will leaven all Texas with the leaven of holiness,

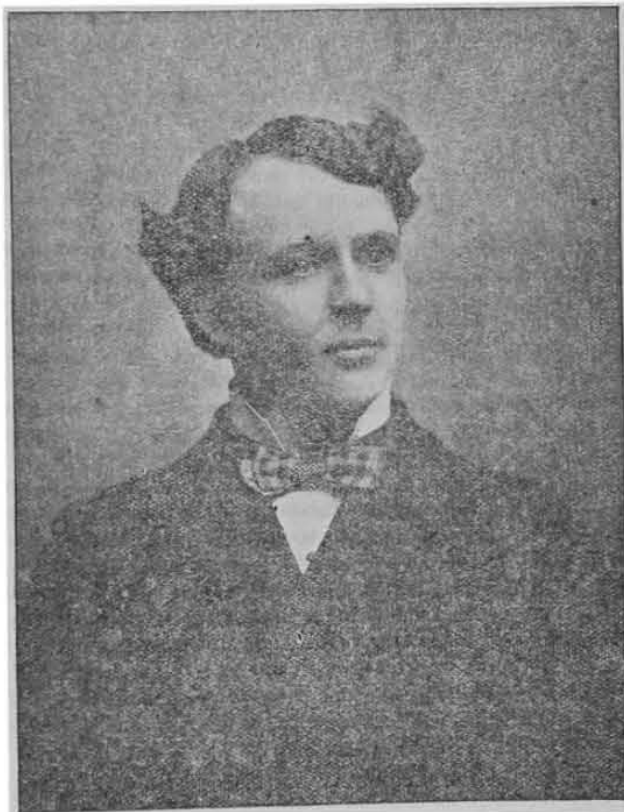
and finally eventuate in the greatest revival of religion ever known in the State. I believe the "Holiness Union," provided for by the Terrell Convention in 1898, if properly worked, will lead us out of the wilderness. I notice that some of the brethren who were not present at the convention, find fault with the plans adopted there. I think this is a mistake. The convention was widely advertised. Every holiness man in Texas was invited to be present, either in person or by representative. The convention was certainly a representative one—every part of the State being represented where holiness has obtained a foothold. Every step taken by the convention was accompanied by due deliberation and much prayer, and I think everybody ought to lend a hand and give the "Unions" a fair showing before condemning the work done. Suppose we try it. Organize a Union and then through this medium go to work. The best plans on earth will fail if not worked out. The Union will give every holiness man or woman in the neighborhood a chance to work for God. Once a week all

we must work things up in Texas in order to give the leaven a chance to get in its work. Everyone can take part in these meetings, and aid in the work as outlined, but it requires some effort, some push, some get up and go, in order to succeed. The most important preparation for this work is to "be filled with the Spirit." Get red hot with holy love. Let the Holy Ghost apply the living coals of God's love afresh to every lip and heart, and then the glad response:—"Here am I, Send me!" will come up from every part of the field. As the work progresses and grows in interest set a date, and call in the nearest evangelist or preacher, who is in harmony with Bible holiness, and have a few days protracted service. If the worker called is a man of God and filled with the Spirit, he will so skillfully shake the trees round about as to get all the ripe fruit without injuring the unripe. Indeed, instead of injuring this last named class, he will set on foot, under God, influences that will tend to ripen and mature the unripe, so that in due season the whole lump will be leavened, and the whole community saved.

Then from the storm center thus created, move out and unite several Unions in a protracted effort, until the whole country is in a blaze of revival fire, and the reproach of deadness and inefficiency is taken away from the holiness movement and from the church. What say you, brother? Let's give it a fair trial, and then if the outcome is a failure, we may be sure that God is not in the plan, so that we can begin afresh to call upon God in fasting and in prayer for such guidance as will eventuate in glorious success for the cause of truth and holiness. Send to Rev. C. M. Keith, Greenville, Texas, for a copy of the Articles adopted by the Terrell Convention, and, after solemn fasting and prayer for Divine assistance, form a "Union" and go to work for the Master in spreading Scriptural holiness all over Texas. Will the Secretaries of each Union please send me postal card reports of their meetings? Do so, and let us get the work moving. Address me at Ryan, McLennon Co., Texas.

Asbury College.

To the readers of the HERALD:—On the night of February 27th, ult., we had, we think, the most power-



REV. W. J. HARNEY,

The successful young Evangelist of Wilmore, Ky., whom God is now using in Illinois.

ful display of the Spirit of God, we have ever had in our meetings. We are glad to say, this work is of God and for God. But I promise not to take much of your time at this writing, as I want to speak only of "Our Dormitory for Club Girls," which we hope to have ready for use by September next. In the first place, this building is to be a gift from God; next we want every occupant to be a gift to God for service. Last; it is not to be personal property, but is to be deeded to a board of trustees, and used for God in the "holiness movement." We want to begin the building by the first or middle of May. So, those of you who want to contribute will do so, at as early date as possible. Five dollars entitles one to a picture of the building when completed; one hundred dollars gives the privilege of naming a room, which sum may be contributed by an individual or a company. In closing I must say, some of our most precious girls are in the club. They are equipping themselves to do battle for the Lord. They could not be here, were it not for these cheap rates. Dear readers, give us your prayers and whatever else God would have you contribute.

MRS. MARY W. HUGHES, Treas., Wilmore, Ky.; Rev. Geo. R. Buck, Sec., Bloomington, Ill.

A GOD READY TO PARDON, GRACIOUS AND MERCIFUL.

J. R. MOOD.

To-night, as we spin along on the new road—the Mexican International—just opened to the traveling public of Monterey, and used for the first time by the ubiquitous Methodist preacher to carry good news to others, I cannot but feel that “surely goodness and mercy have followed me all the days of my life.” “I will praise the Lord at all times,” for the pleasures of missionary service greatly outnumber the discomforts. The Psalms of David have been popular for nearly three thousand years, just because they are full of songs of praise. One of his favorite expressions is: “For his mercy endureth forever.” I would take up the refrain to-night because my God has vouchsafed

JOURNEYING MERCIES

During recent journeys in railway trains in coach, in two wheeled carts, and afoot, there has been no accident, no sickness, no lack of food, no dearth of my heavenly Father's presence. Changing my family in December, with three little ones to care for, the tearing up, the settling down again has all been troublesome, but, at the same time, a pleasure, for “He careth for us.” A move of three hundred miles has been made with the greatest ease, and the only break has been three glasses that had already seen service in the dining-room.

PREACHING MERCIES.

One round on the district is almost complete, and at almost every appointment the revival spirit has been manifest. At the Laredo Seminary three services showed that both teachers and pupils were ripe for a work of grace. That was a memorable Sunday afternoon when, after a short exposition of Isaiah 6, the Lord's table was spread, and almost the entire crowd, it seemed to us, came forward, some with tears and some with silent confessions, eager to make public acknowledgment of their allegiance to our Lord. Out seventy miles from Monterey, at San Juan and Santa Fe and Teran, where faithful Andres Miguel has been sowing the seed, we begin to reap a rich harvest. At one service seven persons made a public confession of Christ. At one point where the Board of Missions, for lack of funds, has not rented a place of worship, the quarterly meeting discussed the situation, and the three resident Methodist families, together with presiding elder and preacher in charge, shouldered the burden of rent, and will pay it during the year so that the neighbors may have the opportunity to hear the gospel preached by Protestant ministers. And how glad we are to help those who help themselves. I think that one of our daily prayers ought to be that the Lord would give us wisdom so that missionary funds may be used in such a way that they will be helpful and not harmful to newly awakened people. The silver dollar sometimes withers what it touches. I have seen it grind the last spark of spirituality out of both foreign and native workers.

But speaking of revival power, it was at Monclova, last Saturday and Sunday, that the Lord used the preached word to the salvation of the hearers. At the factory, about two miles from town, quite a goodly company gathered to hear the gospel, and the only three sinners that were present were happily converted. One of these, a young man of exemplary habits, was baptized and received into the church the following night after the sacramental service.

LOVING MERCIES.

It was a source of great satisfaction to be

entertained at Monclova, in the home of our popular pastor there, Julian Castro. His wife has always been a Protestant, a fervent worker, and a model housekeeper. One of the credentials of Christianity is the unsalable fact that it produces what no other religion can produce, humble, happy, enlightened homes where love and unselfishness reign supreme.

VISITING MERCIES

In Monterey the brethren have a strong grip on both American and Mexican people. Bro. Soto finds much to do in house to house visitation, and his strong, right arm, in both pulpit and pastoral work, is Rev. B. G. Marsh, who does not spare himself for those he can help. During the yellow fever visitation he was unusually active and generous. Our Brother, N. E. Joyner, is young, active, eloquent, tolerant and tactful. Slowly but surely he has won his way into the affections of the cosmopolitan Americans who come and go, and as a rule are all chasing the almighty dollar. It takes a many sided preacher to reach them; they have ways of thinking and of doing that are dark and curious. To get them to church is one of the great problems of Mexican mission work. My heart's desire is that they, too, may be saved. And they are being saved. Bro. Joyner has had receptions upon profession of faith and has fifty children gathered into the Sunday-school.

What shall we render unto the Lord for all his marvelous benefits unto us? With hearts full of gratitude let us drink deep of the wells of salvation; let us see that the cup overflows! and press it to the lips of the thirsty that are all around us!

O, would he more of heaven bestow,
And let the vessels break;
And let our ransomed spirits go
To grasp the God we seek!

Floresville, Texas.

Dear HERALD: I am thankful to God to inform your many readers that we now have a holiness school in our community, with M. S. John S. Keen as principal assisted by Bro. Imon E. Crow. Sister Keen has been teaching much of the time for the last thirty years. Has been teaching in the Bible Mission School since its organization, seven years ago; her husband being the proprietor of that school. Our school is a branch of Bro. Keen's school, which is located at Highway, Ky, and is under his direction. Will be run on the plan of the Bible Mission School. We began after much prayer, by building a house 24 by 36 feet, and placing it under Bro. J. S. Keen, to be supplied by a teacher from his school, or of his choosing. He decided, after prayer, to call for volunteers to come. The two teachers that are mentioned came under the call, assuredly gathering that the Spirit moved them to come. This is a local school, as yet, as there is not yet a boarding-house, but we believe God will enable us to build a boarding-house, and it will be of interest to the public. It is undenominational throughout by Southern Methodists. We believe any Christian will be pleased with this feature of the work. If any should desire to patronize the school they can get board near the school, or at least in the community, at reasonable rates. The first session began December 12th, the second will commence April 31. The school is located eight miles east of Floresville, the county seat of Willson county, in what is known as Sunnyside neighborhood. The country is beautiful and healthful. Will be glad to answer by private letters any who are lead of God to inquire after the work and of building up the same.

The Lord is here in the school; his word

is exalted. Each pupil recites two lessons a day from the Scriptures. Religious services are made prominent. Class or prayer meeting each Wednesday at 2 o'clock in the school building. We are trusting God to give the increase by saving and sanctifying souls. May those who pray mention us to the Father for Jesus' sake.

J. F. SPRUCE.

SHRIFT!

Unbind thine eyes, with thine own soul confer;
Look on the sins that made thy life unclean;
Behold how slight thy vaunted virtues were,
How weak thy faith, thy deeds how small and mean;
How poor thy use of all thou hast received,
How little of all God's glory hast thou seen,
How misconstrued that which thou hast perceived.

Then when thou hast beheld thine own unworth,
The cup of shame drained to the bitter lees,
When thou art humbled to the least on earth,
And in the dust makest common cause with these,
Kind arms shall fold about thee, bringing peace;
And God, thy Father, shall assuage thy pain,
His gracious Spirit full of strength and grace,
Shall touch thy soul and make thee whole again.

But if thy heart seals fast one hidden sin,
Or one vile script thy soul shrinks to erase,
The mighty Father cannot bring thee in,
Unto the happy, holy healing place.
But thou shalt weep in darkness, out of grace,
And miss the heaven of beauty undefiled;
For he who would behold Him face to face,
Must be in spirit as a little child.

—“Pall Mall Gazette.”

Difficulties.

“Saying among themselves, Who shall roll us away the stone from the door?” The stone was already rolled away; but they did not know that. They simply took it for granted that there were to be difficulties in their path, and they worried themselves over those difficulties before they came to them. It never seemed to occur to them that God might have sent an angel from heaven to roll the stone away. Oh, no! that is not the way with God's children generally. They are not in the habit of expecting special providences in their favor, although they rarely fail to think of troubles that may be before them. All of us are more liable to be surprised by God's unlooked-for goodnesses in our favor, than by any unanticipated trials and hindrances in our path. We are readier to ask, “Who shall roll us away the stone from the door?” than to say, “What if an angel should come to help us!”—H. Clay Trumbull.

Holiness as a Life.

There is a general proneness to misconceive the character of Bible holiness. On the one hand the tendency is to regard it as altogether a state of mind and heart—a particular feeling, a mere sentiment, an inexpressible ecstasy, or a state of enrapturing contemplation. On the other hand is the error of regarding it as consisting altogether in zealous, radical and exact doing—the practical phase of the subject being so magnified as largely to overlook the experimental side. Both extremes are decidedly injurious to personal character and to the cause of God. The true idea of holiness is that it is not a creed, a code, a ceremonial performance, a legal service, nor any kind of inward frame or feeling apart from active obedience to God, but a life—the life of God in the soul of man, manifesting itself in constant and practical devotedness to the glory of God and the welfare of mankind.—S. lected.

Ft. Collins, Colo.

The Lord gave us great victory here yesterday. At all three of the services the altar and front seats were crowded with seekers. Many converted and many entirely sanctified. Will go to Boulder, Colo., next week.

FEB. 27.

In Him, AURA SMITH.

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SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 26, 1899.

Review.

BY REV. W. B. GODBEY.

GOLDEN TEXT: "My sheep hear my voice and I know them, and they follow me."

While Christ actually tasted death for every one, Heb. 2 and 11, yet God knows every soul who will receive Him in all ages and nations, sending out His prevenient grace by the Holy Spirit to prepare them to receive Jesus, as in the case of Zacchius, how God had prepared him by His prevenient grace, having him run on ahead of the throng, climb the sycamore tree, that he might see Jesus. We go out to preach; the Holy Ghost goes before us, prepares the way. The Lord may have but few sheep at that place. Our Lord preached to the lowly Nicodemus and to the solitary woman at the well. In the latter case, the woman was converted and stirred the city, bringing on a wonderful revival under the preaching of Jesus. In both of these sermons to single individuals, chords were touched which have vibrated down the ages to this day, and destined to increase to the end of time. In some localities the elect are very few. Yet a few sheep must eat, as well as many. God does not send us to make sheep, but to feed them. He alone can make them. They are dispersed in all the earth, hence, we are sent to every nation on the globe, hunting up the lost sheep of Israel. The effect always hear the voice of Jesus, whether by the inaudible Spirit or an articulated human voice. Consequently the "go" is a part of the commission. We must not stay in one place but keep going, so we can bear the heavenly pabulum to as many sheep as possible. We are forbidden to cast our pearls before the swine of Satan's kingdom. We are not hunting hogs but sheep. We do not carry the filthy swill, but the fodder. Sheep do not drink swill and hogs will not eat fodder. If the Lord has sheep in any community, we can soon find them. Let us not fool away our time with Satan's swine, nor waste the pearls of holiness by casting them out in the mud for the hogs to walk over, but move rapidly as the whole world is to be evangelized, and the time short to do this mighty work. We must not only move expeditiously, but heed the Wesleyan maxim: "Spend no more time at any place than is actually necessary." It will not take long to find the Lord's sheep in any locality. It does not follow from these statements that they are converted already. They may be or they may not be.

"As God calleth things which are not as though they are." Romans 4. When God came to Paul at Corinth in that night vision and told him to be courageous and He would protect him, because he had much people in that city, His people were not converted. God's eye was on them and His Spirit by His prevenient grace had prepared them for the preaching of Paul. So it is in all the earth. God's sheep, *i. e.*, His elect, whether converted or unconverted, sanctified or unsanctified, hear His voice, hear the voice of Jesus, whether the inaudible Spirit or an audible human voice. You will do big things if you speak with a carnal voice. Then you will have a large following, as the multitude are always carnal. But the trouble is in that case they are Satan's goats instead of God's sheep. When in the Holy Land I was deeply impressed with this truth. That land swarms

with goats, vastly more numerous than sheep. So, if you go for numbers you will have goats all the time. If you want numbers and popularity you must not be filled with the Spirit, so as to speak with the voice of Jesus, as in that case you will repel the people, but you must have the carnal bleat of the goat. Then your following will be great and you will be mighty in the earth. The Holy Ghost is the Spirit of Jesus. Hence, if you would have the voice of Jesus, you must be filled with the Holy Ghost. In that case, His sheep will always follow you, as you follow Jesus. The great goat-herds now constituting the popular churches are easily repelled by the voice of Jesus. Hence, the temptation to every preacher to have the carnal bleat of the goat and the fleshly grunt of the swine. If he would receive a good appointment where there will be plenty to pay his salary, all right, because the carnally minded are always repelled by the voice of Jesus. But rest assured if you go out filled with the Holy Ghost, God's pure sheep in every place will hear your voice and gladly receive the spiritual pabulum you bring. Jesus knows all of His sheep, and they know Him and follow Him. Human leadership has ruined the church in all ages. We have no leader but Jesus. When people are truly filled with the Holy Spirit there is a sense in which we follow them; yet we are not following them, but Jesus, and simply accompanying them as they follow Jesus, edifying and inspiring us by His Spirit *i. e.*, the Holy Ghost. When we are filled with the Spirit, it is our glorious privilege to enjoy all of His precious gifts. (Cor. 12:8-11.)

HOME MISSIONS, OR FACTS IN KENTUCKY CONFERENCE.

REV. H. O. MOORE.

Mission work began in the mountains of Kentucky in the early part of this century. For a half century we were content to preach and organize classes in private houses and rude school houses; and our missionaries traveled over large territories, went from house to house visiting and having no certain dwelling place. Years ago a new policy was inaugurated, church buildings sprang up, parsonages were secured, schools were enterprised, until, strange as it may seem, we have more church property in the mountains than we can use or have any need for. Let the Conference Board of Missions, of Church Extension, and of Parsonage Building hear me. The time has come for some changes in our policy. The Commission on Federation over a year ago agreed on plans by which our two great Methodisms ought to be governed in the future. Our General Conference endorsed them, and the General Conference of the M. E. Church will do so as soon as it meets. Our last General Conference modified our law anent presiding elder's districts so that we no longer need six districts in our Conference. The "cabinet" next Conference ought to break up the mountain district so as to allow the M. E. Church, unhindered occupation of Whitley, Harlan, Letcher, Knott, Perry, Lesley, and Clay Counties. Possibly Menifee, and Lee counties ought to be added. We are doing "the dog in the manger" business in most of the places named. We have no house of worship in Lee County. The M. E. Church has. At the one point in the County where we have a class they have a larger one. In Menifee two "circuit riders" preach in the same houses to the same audiences. We should at once get out of their way. In Whitley County we have two houses and societies, but have virtually

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abandoned them—they have had no regular pastoral care in three years. The M. E. Church, occupies the ground fully. In Harlan County we have no society, and have had no pastor in five years. In Letcher, Knott, Perry and Lesley we have no pastor *de facto*. Rev. J. J. Dickey is in Clay County, but has no houses of worship. Every thing is chaotic, and Jesus himself could not make Southern Methodists out of that people. We were once morally bound to furnish the gospel to the people of the aforesaid Counties. That obligation no longer exists. The M. E. Church, the Missionary Baptists, the Reformers, and Presbyterians are now on the ground—and are there in a large measure because our people invited them. Let us sell the properties that we can no longer use, put the money where it is needed, and devote our time to more fruitful fields. God, and the people have released us; let us stay free.

Our work along the line of the L. & N. railroad should be concentrated till we have but three charges instead of five. The Presiding Elder of the Danville district could care for those charges easily, and they would pay his expenses. I am sure that if Jackson and Clay City charges were united it would provide a better local support for the pastor, and give one man the mission money that is now doled out to two. Put Campton and Hazel Green charges together. And, if the "cabinet" are bound to keep all we now hold, put West Liberty and Frenchburg into one charge. It would not be hard to reach these charges from the Lexington and Maysville districts. It would reduce the expense on the Mission Board and charge to a minimum for support of a Presiding Elder. And it would double the mission money to be paid the Home Missionary. It is an outrage on decency when a promising young man is starved off of his charge, as Brother Eversole was; or, when a man of scholarly attainments preaches five months and receives less than fifteen dollars in money, and is compelled to take a sweet young wife into a parsonage and stay for weeks without a chair of any sort, without carpet, or tables, or other necessary things, as Bob Lee was forced to do if he staid on his work; or, for a man who has committed no crime, who has filled good charges in the past to go through a winter like this without an overcoat, and a wife and five children who have not had a bite of meat more than half of the time, as this writer has been forced to do because there was no "probability of paying for them." If such a policy be religion then we had better quit the whole thing.

Let us consolidate and use fewer men, and support those we do use. The mountains will not be self-sustaining in our generation.

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EDITORIAL.

REV. H. C. MORRISON.

COMING ACROSS THE CONTINENT.

When we left California, the last day of January, the weather was beautiful and warm as a Kentucky May day. The orange and lemon groves through which we passed were laden with golden fruit, and fragrant with blooms for another crop. We had soon left these scenes of richness and beauty behind us, and were sweeping on over vast plains of dry sand. In Arizona we noticed some good forests of pine timber, and saw one large saw mill. Arizona has a good farming and fruit section, but it is not situated on the line of railroad we traveled.

Late in the afternoon of our second day out, we arrived in Gallup, New Mexico, and received a hearty welcome into the home of Rev. Ernest Foulks, pastor of the Southern Methodist Church in Gallup.

Snow that had fallen early in the winter was still lingering on the ground in spots, and it seemed that we would get at least a little taste of winter. Rev. Mr. Simpkins, pastor of the Congregational Church, and Bro. Foulks, had arranged for a union meeting, and we commenced the services with a hopeful outlook.

Before the meeting had made a start, a snow-storm set in, which surpassed anything I ever saw of the kind. The thermometer was below zero a number of mornings, once falling to eighteen below. This, of course, greatly hindered our work, but some of the people braved the storm and came out, and the Lord gave us a blessing. The last few days of the meeting the clouds passed away, the sun came out, the snow melted rapidly, and our congregations were much better, and the interest in the meeting was very much increased. The altar was full of seekers many times, a small number were definitely pardoned, and some professed entire sanctification. I do not think more than eight or ten persons professed pardon or cleansing, but the Christian people were greatly refreshed. The Christian people of Gallup greatly endeared themselves to us.

I have rarely seen a pastor more beloved by the people of a town and community than is Bro. Foulks by the people of Gallup, and the Lord is using him there.

Rev. Mark Hodgson, presiding elder of the district, came up, and we had sweet counsel together. It pleased our Lord to let me be the agent in his hands to help both Bros. Foulks and Hodgson over into Canaan land. This has united us in strong bonds of fellowship. Hodgson is a man of fine mind, sweet spirit, and highest integrity. Bro. Foulks and myself fought shoulder to shoulder, and knee to knee in two great battles, under

the leadership of Rev. Granville Lyon, with the higher lead of the Holy Ghost, in Hopkinsville, Ky. And we talked it all over, and our hearts glowed with blessed memories Bro. Simpkins, pastor of the Congregational Church, and his excellent wife, endeared themselves to us by many kindnesses in their home and elsewhere, that came from their hearts and went to ours. We feel that we are their debtors in a way that we can never fully repay. May God reward them many fold.

Gallup is a town of about one thousand inhabitants, kept up by coal mining interests and railroad shops. With the blessing of God and the consecrated labors of Bro. Foulks, there are grounds for the hope that we may before many years have a strong, self-sustaining church at this point. A preacher labors under one peculiar difficulty in these railroad and mining towns. The population is vacillating. The people move from place to place so frequently that it is hard to build up a strong, active congregation. Gallup is situated not very far from the Navajo Indian Reservation, and many members of this powerful tribe have left the reservation and live near the town, and can be seen on the streets at all times. In company with a party of friends we went up into the hills near the town and visited two hogans—Indian huts. The first one to which we came had recently been deserted. An Indian had died in it; they had buried him near the door of the hut, and, as their custom is, had deserted the place. This hogan was an excellent specimen of its kind. Perfectly round, I should think fifteen feet across the center, built up for a few feet with stone, plastered with mud outside, and then finished out with logs and limbs of trees so crooked and curved that they could be woven together in the circle, gradually closing in, until only a round opening was left at the top, three or four feet across. Under this opening they built their fire. The next hogan we found had two women and four children living in it, the men of the family were away hunting, or at work in the town. These Indians received us very kindly; one of our party could speak their language, and we spent some time with them. Bro. Simpkins bought from one of them a small unfinished blanket, loom and all, and made us a present of it. The loom simply consists of four or five sticks, with a sort of wooden knife with which to beat the filling into the warp. The Navajo Indians are famous for the very fine blankets they make in this simple way. Their blankets sell all the way from one up to fifty dollars. Coming out of the hogan of which I have just spoken, we saw a sad sight. Sitting in the midst of a little circle of stones, with some fine brush piled up to the windward, with a few little pieces of sheep skin wrapped about her withered limbs, with mere rags for clothing, was an Indian woman, who was the oldest looking living creature I ever saw. This poor woman has a history. Some years before our Civil War, the Navajos had planned an attack on one of our frontier forts, intending to take the soldiers by surprise and massacre them and the settlers about the fort. This woman stole away from her people, and mounting a pony, reached the fort in time to give warning to the soldiers, her pony dropped dead on her arrival at the fort, but she was in time to save the lives of the people.

The United States government at the time rewarded her for her services by giving her a large flock of sheep and a number of horses, but her tribe cast her off, and as none of them will permit her to live in their huts, and her flocks are all gone, she lives about in the rocks and begs for a poor living. The gov-

ernment ought, in some way, to provide for her a comfortable home. Navajo tribe is said to number twenty-seven thousand people, and is on the increase. Some of them have considerable wealth, and many of them own large flocks of sheep and goats. They have fine, strong looking men, and look white people full in the face.

When going among them it is wise to take along a Winchester, with a belt of cartridges. The appearance of such readiness for self-defense has a most salutary effect on these red brethren; if you have it you won't need it, but if you did not have it you might need it badly. It seems that almost nothing is being done for the christianizing of these people.

From Gallup we came on to Deming, N. M., to assist Bro. Sawders, the pastor, for a few days in a meeting. Dr. Carradine held a meeting here some months past, which was wide and deep, and its good influences are abiding. We had a gracious meeting here, about twenty-one persons professed either pardon or purity, and there were twenty-four additions to our church, with the membership much revived and encouraged. Bro. Sawders and wife are doing a great work here through the guidance and power of the Holy Ghost. The church at Deming is one among the most spiritual congregations with which we have been permitted to labor.

Deming has a population of about one thousand people. The cattle interest is considerable here. We shall not forget the sweet fellowship we enjoyed at the parsonage, and the many kindnesses of the people.

Dr. Carradine will be pleased to know that the work of the Lord under his ministry abides, and that the people of Deming cherish the memory of his visit to them with great gratitude.

From Deming we came on to El Paso, Texas, where we preached for three days in the "Door of Hope Mission," Rev. Bro. Hugget, pastor. The Lord poured out his Spirit on us wonderfully in this place, and our hearts were made to rejoice greatly. More than four years have passed since I preached full salvation in El Paso, and I find that a number of those who then entered into full salvation are sweetly abiding in the Lord. Among them several Mexican friends, whom I was rejoiced to meet again, and find them not only steadfast, but growing in grace.

We found a devout band of sanctified women here, who meet once a week in a private house for a holiness meeting. The Lord is with these elect women, and if they continue, no doubt a fire will be kindled that will illuminate many a poor soul's pathway of return to God.

The Lord gave us a wonderful Sabbath here. I preached four times: To the Mexicans, with an interpreter, at half past nine in the morning; to the Americans at eleven; then to the Mexicans at three in the afternoon, and to the Americans at half past seven in the evening.

Souls were blessed at all of these services. Not less than fifty seekers, I should think, were forward for prayers at the four meetings; some pardoned and some reclaimed or sanctified at each service. Many were blessed during the day. It was one of the happiest days of all my life.

Sister Corbin, in whose home we stopped, endeared herself to us with many kindnesses. May the Lord richly reward her in blessing on herself and family.

First and last we met with a number of the preachers of the New Mexico Conference. They are an intelligent, devout, aggressive body of men, most of them in the experience

Continued on next page.

EDITORIAL.

REV. H. B. COCKRILL.

DECLARING ALL THE COUNSEL OF GOD.

"I have not shunned to declare unto you all the counsel of God," says Paul. *All the counsel of God*: this is the preacher's obligation. This he will do if he would be free from the blood of all men. That preachers fail to declare all the counsel of God is too plain for us to doubt. In God's sight they stand condemned. Many preachers are mere "trimmers"—trimming their sails to drift with the wind. In our travels we have observed whole sections of country where the people were totally ignorant of the fundamental doctrine of Repentance. In others they were ignorant of the doctrine of Regeneration, and over wider stretches, ignorant of the doctrine of Sanctification. These sections, too, are overrun with preachers—Methodist preachers, Baptist preachers, Presbyterian preachers, Campbellite preachers—yet the people are in dense ignorance of some one of these great doctrines, and often ignorant of all of them. The devil has such a community—preachers and people—under his Satanic power. This failure to declare all the counsel of God arises from two causes at least. First the preacher, though he knows what is the whole counsel of God, is swayed by earthly considerations, such as salary and popularity among the people, and fails to speak out for fear of jeopardizing his temporal interests. Of course, this is a shameful condition of things, but nevertheless, it is quite common.

Secondly, many preachers are ignorant of all God's counsel. They have got into the ministry without having been truly enlightened with regard to the deep things of God, or the responsibility of the Christian ministry. They have lost sight of, if they ever had it; the Pauline ministry as an example to us and are attempting to get to heaven on flowery beds of ease, though in the midst of a perverse and wicked generation, and though there is as much need for heroism in the pulpit as ever in the history of the world.

It ought to be the study and prayer of every minister to find out all the will of God, and then to preach it, fearless of men and devils.

One great proof that our ministry are not declaring all the counsel of God is the fact that there is so little persecution from the ungodly.

Another proof is that there is such a very low type of piety in the various churches. Practically no class-meeting, but few family altars, but little habit of secret prayer. But few that will cheerfully, if at all, lead in public prayer. It is very refreshing after having traveled over a waste of country desolated by a hireling ministry, to come upon a community where the whole counsel of God has been declared and the people have gladly embraced it. You are reminded of a beautiful oasis in a vast barren desert.

LISTENING FOR HEAVENLY VOICES.

God is just as ready to speak to us as He ever was in the world's history. The reason why those in the olden time heard Him speak to them was because they were listening. If we listen we can hear also. But our ears are so attuned to earthly sounds that when God speaks we can not hear. We can hear the whistle of locomotive and factory and mill, the sounds in the streets of our cities; the

confusion of tongues that darken counsel, but who is it that listens to God speak? He is speaking to preacher and to people—shall we listen to His voice?

Sensuality shuts us off from hearing God's voice.

Unbelief cuts us off from hearing God's voice.

Love of money cuts us off from hearing God's voice.

Fear of men shuts us off from hearing God's voice.

But if we will shut out these earthly clamors, though we may hear no voice of thunder, we shall hear distinctly the still, small voice: "This is the way; walk ye in it."

Coming Across Continent—Continued

of entire sanctification, and under their ministry the work of saving men and building up the church is going forward successfully. If the class of men now in this service are properly supported and encouraged by the church, it ought not to be many years until there will be a number of self-supporting churches in that interesting field.

We left El Paso at four o'clock in the afternoon of Monday, February 27th, and covered six hundred miles over the excellent T & P. system to Ft. Worth, in twenty-four hours. We are under obligations to the Texas Pacific people for special favors. After a sweet rest in the delightful home of Judge Boodey for seven hours, we started over the Cotton Belt system for Memphis, Tenn., a distance of something over five hundred miles; arrived at Texarkana in time for breakfast, and spent the entire day on the run through Arkansas, one of the most pleasant days we ever spent on the cars. We rode in the elegant new drawing room coach just put on the road by the Company, and after much experience with them, do not hesitate to say that for kindness, courtesy and cheerful attention to the people that pass over their road, the Cotton Belt people, ticket agents, conductors, baggage men, brakemen and porters cannot be surpassed. On this last trip the trainmen entertained and took care of our baby boy much of the time, and won my lasting gratitude. After a sweet night's rest in Memphis, we came on to Bells, Tennessee, where I got off to assist Rev. J. R. Ball in a meeting, and wife and baby went on to Kentucky. She writes me of the sweet meeting of the children, and their glad romps together, and my heart has longed to be with them. We have never yet sat down at our own table, all together, and eaten a meal. Do not want to be selfish, but the gracious Lord willing, I should like to try it a few times. Wife at the other end, and two little fellows on each side. We have a fond hope that this thing may take place next June. Let me see; it is one, two, three months away; who can tell what may transpire in that time? Pray for us. He doeth all things well.

Beniah, Bradley County, Tennessee.

Dear PENTECOSTAL HERALD: I have a desire in my heart to write a short report of our work in the Holiness Industrial School at Beniah, Tenn., for the PENTECOSTAL HERALD.

The school was formally dismissed last July. My father was feeble, and shortly fell asleep in Jesus. God seemed to indicate that we should suspend, and we did so, for an indefinite period.

About the first of January, this year, the Lord plainly showed us, my sister Dolly Curry and myself, that we must take up the work again.

The work is yet small but since that time

workers, pupils and means have come in, according to our needs, without any solicitation whatever on our part. The Lord has marvelously answered prayer.

We have preaching services every Sabbath. Brother and Sister J. F. Loomis, of Chattanooga, conduct all day services on the first Lord's Day of every month. Brother Frank L. Pendleton has charge of all other services. He also has charge of the boys during week hours. God is with us. Three of the children have been saved this week. Let all who read this pray for us. Our school is run on faith lines, and only workers who are "dead" are in control. We feel that God intends to add a "school of the prophets."

MARY C. HENCK.

White River (Ark.) Conference.

BRO. ARNOLD: There are many people reading the PENTECOSTAL HERALD in our Conference, and all over the State. Your exceeding liberal offer to send the paper at fifty cents in clubs will bring you in a large number of subscribers. Our preachers began the Conference year in December. We have quite a number who always give a hearty welcome to pastors or evangelists preaching specially on the line of entire sanctification. This great doctrine, when rightly taught and lived, puts life and work in everything it touches. 'Tis the holy fire that's to sweep along and across these rivers, and burn through these mountains. And it is burning in many hearts in our Conference, and it will burn on 'till we shall "hear the gush of music and the voices of the young," for the soldiers of our King are treading to and fro, clad in garbs of holy battle; and our Chief is standing by our side, and we long to see the helmet raised from every Christian's feet, and His banner no longer trailing and soiled, but lifted high, and the blade of every soldier lit with the fires of holy love.

This is the ninth year of my pastorate, a work I love so much. Others have done much more, but none loved their work more than I. In 1897 hopes were bright, and home was happy, so happy! When my Mary, who stood by me—mine own companion, saint of God, and wife born to share my burden—was called to find her eternal rest in God, and I left desolate and alone, with a breaking heart to turn to the work that had been planned for us both, and pursue my journey on to God, I hear her earthly songs no more save in sweet memory that shall never die. Christ, the Lord has been with me, and now I hear His voice calling me to rest a while, which at last I obey, and shall spend some months in the mountains with my friends, and hope to be the means of making others happy, and homes brighter. So in a few weeks I shall leave Wheatly Circuit, and expect to be ready for Conference in November. May God bless your readers.

Yours in Jesus,

I. B. MANLY.

EPWORTH M. E. CHURCH, of this city, is enjoying an era of prosperity. Since Conference there have been thirty-one additions, and the congregations have almost doubled within the past year.

BRITTON, S. DAK.—DEAR HERALD: Praise the Lord with me for His continued victories in our meetings. How He is moving among the people, opening up to them their rich privileges in Him. Vast crowds, deep interest, great salvation to many. My usual time (ten days) is up here; but the interest is so great as to demand a continuance. Next I go to the Aberdeen (S. Dak.) Presbyterian Church.

E. F. WALKER.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, Hardinsburg, Ky.

The Time is Short.

I. Cor. vii 29.

The time is short!

If thou wouldst work for God, it must be now;

If thou would win the garland for thy brow,

Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;

Set out with girded loins upon the way, Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown

To do with luxury or couch of down?

Oa, pilgrim on.

—Horatius Bonar.

Not long ago we gave you an extract from the Twentieth Annual Report of the Woman's Board of Missions. Today we give extracts culled by Mrs. Cheatham, the Corresponding Secretary of Virginia Conference W. F. M. S.

We are not on heathen soil to see for ourselves these needs, but when our own consecrated missionaries tell us, we can no more doubt than if our own eyes beheld them. If we love Him we will tell them of him. He said so. "If ye love me ye will keep my commandments." It all hinges on that. Is the home church, professing to have received the baptism of the Holy Spirit, waiting for the persecution which started out the Pentecostal Christians? See Acts 8:3-4.

"One instance given by Bro. Methvin. He states that forty-four of the pupils professed faith in Christ and united with the church in June last, making a total of fifty-five members. That some of these lost their first love during the summer vacation and came up at the beginning of the school year in 'sorry plight.' It had not entered my mind that the summer vacation affected the Indian, now we understand that Satan is always active, and that Indians, in this respect, do not differ from other people. However, there is another good sentence. 'Some of them were faithful and did good work among their own home folks. One instance among several that have come to my notice I will give.' Bali Sompti has a twelve year old daughter, Emma. He said: 'I have bought a sewing-machine. I want you to have Emma well taught not only in books, but how to sew with the machine, so she will be able to make garments. Last summer when she came home she was a great help to us all. The day I took her home, when we reached my camp, she saw a pack of cards lying there, and she asked me what they were for. I told her I gambled to get money and ponies and other things. She took the cards, threw them into the fire, and told me that Bro. Methvin and the other Christian teachers had taught her that it was wrong to gamble; that it was against Jesus, and she did not want her father to gamble. And she told us other good things, and she was so earnest about it all that it made me think a great deal. I quit gambling; I quit the 'mescal.' I had been thinking of getting another wife, but I gave that up. I was very cross and cruel to this woman at my side (pointing to his wife), but I have never struck her nor spoken an unkind word to her since. It seems like I am a new man. I don't get mad, but my heart is glad and happy. Emma can be a great help to us. I want you to do your best for her.' Mr. Methvin adds, 'Any one knowing the character of Bali Sompti in the

past would be able to appreciate the wonderfulness of the change in his life.'

"We find this man led by his little child, and her knowledge of Jesus came through your school. In some of the schools of China the girls have a daily prayer meeting, and all their childish quarrels, as well as the more pleasant affairs of life, are carried to this sacred court. May a statement of these facts lead us to pray more earnestly for our school work, that beyond and above everything else the scholars may learn to know Jesus as their Savior from sin. Perhaps we have not done our duty in this respect, we have left this for the missionaries in the field. We use the school and do good, faithful school work, it is not merely to educate the children, it is that by all means, we may save some. Bro. Tucker told us many things to cheer our hearts in regard to the school work. He said there was great difference between places where the woman's work is located and where it is not.

"Through the influence of the college at Piracicaba, the calls are so great the preacher is unable to meet the demands of the work. Bro. Tucker preaches to large congregations, all men, not a woman to be seen. Great walls are built up around the houses and the women live secluded, hidden away to do the drudgery. A lady going shopping may ask for ribbons, the salesman replies, 'they are all out'; he means that the pedlars have the ribbons and have carried them to the women in their homes. Bro. Tucker told of beautiful rows of houses surrounded by high walls, and with iron gates; inside the enclosure small houses are built; that men might preach a thousand years and never reach these women. The Estalagem work reaches this class; to such homes Misses Ellerding and Bowman go. To one such home Miss Ellerding insisted Bro. Tucker should go. She told him the woman wanted to be a Christian but her husband was strongly opposed. She wished Bro. Tucker to see the husband; he went, conversed with the man, prayed with them, the opposition was broken down, and the next Sunday the woman was at church.

"A few years ago a gentleman in Brazil gave \$50 to buy as many copies of the Gospel of John as could be procured for the money. He gave these in bundles of ten to Christian workers to be given away, making the request of them to take note and see if any good was accomplished. Some copies were given to one of our teachers. She gave a copy to a little girl, telling her it was a good book, to take it to her father to read, and tell him it is only a part of a large book. The child did her part well, and the father read the book through that night. Soon he came to get the whole book, and was willing to pay for it. He was converted and his whole family; he in turn led others, and as Bro. Tucker said: 'Eternity alone can reveal the whole story of the good accomplished by one of your missionaries giving a copy of the Gospel of John to a little girl.'

"The pupils from the boarding schools attend the Sunday-school, this makes it more attractive, and gives much more stability and importance to the Sunday-school work. 'The missionaries of the Woman's Board aid in the Sunday-school work, and also in the church services, aiding in teaching, in the music and singing, this is especially helpful for the Brazilians are a music loving people.

"Dr. Allen, from China, brings us a similar story. A Chinese mother brought her little girl to McTyler school to be taught, she said she wished her taught music and Chinese, but did not want her to be a Christian. After some consideration the mother left the

child, she studied, and after awhile could play some simple sacred songs, 'Blessed assurance,' 'I am so glad that Jesus loves me,' and many others. She was interested, and found out about this Jesus. The mother took her home, but she still loved Jesus. She desired to be baptized, and said: 'I am a heathen no more, I can not worship the idols, they can not love me, I can go alone, you need not go with me.' Soon the child was taken sick and died, then the weeping mother was so sad and miserable she sent for the missionary. She said: 'I am a heathen, but she was not a heathen; she was happy. I can not bear to have those dreadful rites over her, can you get a preacher that knows Jesus to come and bury her? Of course this was done, the mother herself must find out about this wonderful name. She became a probationer and afterwards a sincere Christian. She bore much opposition but was steadfast, and was greatly blessed. At a service in which the preacher offered membership to any one who was a Christian, this woman saw the last member of her family come to the altar, confess his faith in Christ, and tell of his love of Jesus, the God of his little sister, and his God.'—Mrs H. C. CHEATHAM.

Britton, S. D.

I am just beginning a ten days' meeting here in the Presbyterian Church. The opening is encouraging; prospect good. Just closed a great meeting at Groton, S. D. The whole town was profoundly moved by the blessed Spirit. Salvation came unto many. Praise the Lord. In Him, E. F. WALKER.

March 2, 1899.

The Salvation Army Prepares for a Week of Self-Denial.

A unique effort, a so-called Self-Denial week, is scheduled by the Salvation Army to take place during the week of March 19th to 26th, all over the States. The members of this enterprising organization will then not only join hearts and hands themselves in a special effort to create a fund for the benefit of the Army's operations, but will try to prevail on everybody within their reach to participate according to ability and inclination, on a plan that admittedly embodies some very practical and admirable features. It is proposed that sympathizers of the Army's work during this week should voluntarily deny themselves of some little comfort or luxury, or even of things that can hardly be called either, that they may give the amount thus saved to the Self-Denial fund. In this way, it is claimed, everybody will have a chance to help, even such as are regular supporters of other churches or institutions. The public for this one week will be asked to give up such things as tobacco, candies, wines, concert tickets, etc., while Salvationists, who all the year round deny themselves of these luxuries, will make sacrifices in articles of food, clothing, carfare, etc. All these little savings run up to an astonishing figure, the world total for last year being not less than \$400,000 a startling sum, when it is taken into consideration that the vast majority of the Army's soldiers are poor people, who regularly give to the utmost of their ability. This great missionary plan stands alone in the field, and certainly has novel and practical features.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty. Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

which must commend themselves to all. We wish the Army all the success it so fully deserves.

Rev L. J. Ehrlich writes us from Coal Creek, Tenn: "The Lord gave us 27 souls, though the weather was against us, four and five inches of snow on the ground. But thank God for a victory, even through cold weather. When hearts are warm, then Christ can work."

If a Man Die Shall He Live Again?

This question of absorbing interest to all, especially to those who have lost dear ones, finds a most conclusive answer in a new book which has just been published. "The Great Hereafter; or, Glimpses of the Coming World," contains the best things from more than four hundred of the world's greatest minds on every phase of the future life. A copy should be in every home. As the "Home Journal" well says: "For the dark chambers of bereaved hearts there are not only rays, but full beams of blessed sunlight, and the book from cover to cover brings peace, comfort and joy to the soul."

The "Great Hereafter" will be sold by subscription, and the publishers, J. A. Wilmore & Co., 24 E. 34th Street, N. Y., desire to secure enterprising ladies and gentlemen to represent its sale. Write for particulars.

1899 Bicycles Down to \$8.25.

Men's and women's new 1899 model bicycles are now being offered at \$8.25 to \$23.75, and sent to anyone anywhere for full examination before payment is made. For catalogue and full particulars, cut this notice out and mail to SEARS, ROEBUCK & CO., Chicago.

If your subscription has expired please renew at once.

SEND ONE DOLLAR

Now within 200 miles of Chicago, we will send you this TOP BUGGY by freight C.O.D. subject to examination. You can examine it at your freight depot, and if found perfectly satisfactory, EXACTLY AS REPRESENTED, RETURN TO HUGGINS AND TRUCKS AT \$20.00 in \$2.50 and \$2.50 and the GREATEST BARGAIN YOU EVER SAW, per the freight sent OUR SPECIAL PRICE—\$38.90, and freight charges, less the \$1.00 sent with order.

WE MAKE THIS TOP BUGGY IN OUR OWN FACTORY IN CHICAGO, from better material than most anywhere. It is a 1899 model, latest style for 1899. Body, Axle from Top Red Seasoned Wood. Gear, Best Cast Iron. Can Hold 100 lbs. as illustrated, or Brewster Side Bar. Wheels, 12x24 Solid Screwed Rim Sargent's Patent. Top, 24 ounces, Daily Folding. Ready fixed, full side and back curtains. Folding, guaranteed equal to any \$150.00 buggy work. Body black; Gear, dark green; or Red. Upholstering, heavy green French body cloth or Evan's Leather. \$38.90 IS OUR SPECIAL PRICE for top buggy complete, wide or narrow track, full length side and back curtains, storm top, carpet, wheels, upholstery and shafts. GUARANTEED TWO YEARS will last a lifetime. For Huggins at \$13.95 and up. WRITE FOR FREE HUGGINS CATALOGUE. YOU CAN MAKE \$500.00 This Year Selling OUR \$38.90 BUGGIES. ORDER ONE TO DAY, YOU CAN SELL IT FOR \$60.00. DON'T DELAY.

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I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as well as my recipes, FREE, and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address: Prof. J. H. Lawrence, 114 W. 32d St., New York.

An Urgent Appeal.

(Dear Brother Arnold:—Please publish the enclosed as soon as possible. May God bless you.

Yours cordially,
M. McGEE HALL.)

The Indian Territory is a very much neglected and needy field. The people are hungry for the Word of Life and practically no one to take it to them, especially in the small towns and out of way places, and it seems too bad to let this vast multitude of poor people go without the gospel. Our hearts are greatly moved for them. We have a fine man to send amongst them, to do evangelistic work, Rev. M. A. Cassidy, who is willing to make most any sacrifice in order to get the gospel to them, but we must have something to send him with. We need a tent about 40x60 and some help in the way of money. Who will come to the rescue and help us out in our efforts to get the gospel to these people. A tent and \$150 would equip us nicely for the summer campaign.

G. C. FREEMAN, Sect. Y. M. C. A.
Denison, Texas.

Christian Alliance Conventions.

The Christian and Missionary Alliance will hold a series of Southern Conventions in March, at the following places, viz: Laurens, S. C., 15-16, Greenwood, S. C., 17-18, Atlanta, Ga., 19-21, Chattanooga, Tenn., 20-22, Knoxville, Tenn., 25-26, Greenville, Tenn., 23-24, Raleigh, N. C., 27-28, Fayetteville, N. C., 29-30.

Rev. D. W. LeSacheur, the General Superintendent of the Alliance Missions in China, one of the ablest and most prominent missionaries of the day, will attend all these conventions. His address on the "Entrance into Thibet," or the "Opening of the Long Closed Kingdom," is a marvel of apostolic work. One realizes more than ever, when hearing it, that the God of the early church still lives. I wish every person in all the land could hear it.

Rev. A. B. Simpson and Rev. Henry Wilson, of New York, will also attend quite a number of these conventions,—also Rev. S. C. Todd, State Superintendent. A full line of books and other literature will be on sale at these conventions.

We trust that these men of God may be given large audiences as they come through our South-land. We extend a hearty welcome to all, and invite you to these conventions!

S. C. Todd, State Supt.

Hillisburg, Ind.

DEAR HERALD: Just closed a most successful meeting at New Carlisle, Ind. House was crowded from first to last, the altar was lined with penitents at nearly every service.



7000 BICYCLES

Overstock must be cleared out. '98 Models \$9 to \$16. Shopworn and second-hand wheels, as good as new \$3 to \$10. New '99 Models, \$11 to \$30. Direct factory clearing sale. We ship to anyone on approval, without a cent in advance.

EARN A BICYCLE by helping us advertise our superb line of bicycles. We give one rider Agent in each town FREE USE of sample wheel to introduce them. Write at once for our special offer.

Mead Cycle Co. 188 Ave 'D' Chicago, Ill.

We closed, or left rather, last Sunday night with 25 or 30 at altar, 7 saved and one sanctified at that service. There were in all about 46 saved, sanctified and reclaimed during the meeting. Dedicated the Holiness Christian Church the first Sunday while there. Rev. A. D. Buch had charge of Dedicatory services. He is a man full of the Holy Ghost and he preached with power.

We had a debt of \$490.00 and raised \$530.00 in a short time. Hallelujah! When God gets into people's hearts He gets hold on that secret string that opens the pocketbook.

We left Sister Buck in charge; the meeting continues this week. She is a positive, clear, demonstrative preacher of righteousness and a powerful woman in the pulpit. God send more of them.

Was royally entertained in the home of Bro. Joe Carr. God bless and reward them.

The Northern people like the Southern paper. To God be all the glory. My soul is on the wing; I feel like I could run and never tire, walk and never faint. Glory to God. How wonderfully He can keep us. On with this Holy War.

Yours in Holy Love,
Feb. 28, '99. E. A. FERGUSON.

Cheap Rates to Arkansas And Texas.

On February 21st, and March 7th and 21st, 1899, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Arkansas, Louisiana and Texas, at one fare, plus \$2, for the round trip. Stop-overs will be allowed on going trip within fifteen days, and tickets will be good to return any day within twenty-one days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars as to rates, etc., and for free copies of handsomely illustrated pamphlets about Arkansas, Louisiana and Texas, write to W. A. McQuown, Traveling Passenger Agt. 414 Columbia Bldg, Louisville, Ky., or E. W. LaBeaume, G. P. & T. A., St. Louis, Mo.

Westville, Miss.

EDITOR PENTECOSTAL HERALD: Dear Brother: Meditating upon the condition of this country, the wickedness that is prevailing in an area of at least 25 miles, thickly settled, with whisky drinking, lawless people in the majority, I know no better way than to make it known through the columns of the PENTECOSTAL HERALD. There is no way that I know of to allay it except by the grace of God. I think if we could have a Gospel tent and run three or four, 10 or 15 days meetings we might allay some of it. People are making whisky, some selling on the sly. Mobs are common. While we have some good law abiding people we have a good number that are very wild. Very little genuine religion among the members of the Church. I would like to have a real live Evangelist to spend a while with us this year. If you should publish this and it attracts any ones attention that has a tent I will promise to bear the expenses to get the tent out here. Respectfully,
G. J. CARAWAY.

Feb. 26, 1899.

ALBANY, IND. TER: God at last has seen fit to open the way for me to leave the Territory, as I feel my work is done here. We are arranging to form a "holiness caravan" en

MEN AND WOMEN MAKE \$1500 A YEAR

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MR. REED MADE \$38 FIRST 3 DAYS. Mr. Cox writes: "Get all I can do. Plate 30 sets a day. Elegant Business." Mr. Woodward earns \$120 a month. Agents all making money. So can you.

Gentlemen or Ladies, you can positively make \$5 to \$15 a day at home or traveling, taking orders, using and selling Prof. Gray's latest Improved Plating. Unequaled for plating watches, jewelry, tableware, bicycles and all metal goods, heavy plate. Warranted. No experience necessary. LET US START YOU IN BUSINESS FOR YOURSELF. Be your own boss. We do all kinds of plating ourselves. Have had years of experience. Manufacture the only practical outfits, including generators or dynamos, and all tools, lathes and materials. All sizes complete. Ready for work when received. Guaranteed.

New Modern Methods. We TEACH YOU the art, furnish recipes, formulas and trade secrets. Failure impossible. THE ROYAL, OUR NEW DIP-PING PROCESS. Quick. Easy. Latest Method. Tableware simply dipped in melted metal, taken out instantly with finest, most brilliant, beautiful plate, ready to deliver. Thick plate every time. Guaranteed 5 to 10 years. A boy plates 200 to 300 pieces tableware daily. No polishing, grinding or work necessary.

DEMAND FOR PLATING IS ENORMOUS. Every family, hotel and restaurant have goods plated instead of buying new. It's cheaper and better. You will not need to canvass. Our agents have all the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and solicitors to gather work for a small per cent. Replating is honest and legitimate. Customers always delighted and recommend you and your work.

WE ARE AN OLD ESTABLISHED FIRM. Been in business for years. Know what is required. Customers have the benefit of our experience.

WE ARE REASONABLE and Guarantee Everything. Reader here is a chance of a lifetime to go in business for yourself. WE START YOU. Now is the time to make money.

Sample of tableware plated on our machine for 2c stamp. WRITE TODAY. Our New Plan, Testimonials and Circulars, FREE. Don't wait. Send us your address any way. Address.

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route for New Mexico, and Arizona as "I go—preach" in school-houses, the streets, by the road, anywhere we can gather a few hearers. Many caravans go West in hunt of gold, and other pursuits, but we go to carry the gospel. I have felt for some time that God wanted me to go this way to labor in the West, but the way was not open. The way is now opening. We will have to have faith in God for our temporal needs, and I need myself to get in proper shape, some means for small tent and other expenses in fixing wagon and getting a heavier team. But God has it for me, bless his name, and I believe it will come. I shall need tracts and literature of all kinds; any one having anything for me of this kind let me know and I'll then let them know where to send them, as I shall not be here more than two weeks longer; this will save expense of remailing papers, etc.

I'll give account of our trip from time to time. Pray for me Yours in Jesus.

CLARA R. PENCE.

March 6, 1899

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. Hall, Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists of Texas.

READ THIS.

Jackson, Miss., Jan. 17, 1899.—I have for years been a sufferer from kidney and bladder troubles; I have tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.

G. W. WILLIAMS, Ass't. Chief Police.

Queen of the Pantry

Flour, \$4.25

NONE BETTER.

JAMES' New Grocery,

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TELEPHONE 734.

Blessed are the pure in heart: for they shall see God.

A Standard History.

Our latest subscription book is as standard as any U. S. History. It is a complete history of "Our New Possessions," and will sell fast while territory can be had. Ask for full particulars.

PENTECOSTAL PUB. CO.,

S. A. Mullikin, Mgr. Book Dept.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkin has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid, Order of Pentecostal Publishing Co.

Notice.

We have for sale 100 copies of that grand song book "Good News in Song." Enlarged, the price per doz prepaid is \$3.00. Immediate orders will be filled at 20 cents per copy in any quantity less than 100. These books can only be had through us while this very limited few lasts. PENTECOSTAL PUB. CO., Louisville, Ky.

Blessed are the poor in spirit: for their's is the kingdom of heaven.



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GUARANTEE: Repairs Free, and no Questions Asked.

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St. Louis, Mo.

EDITOR HERALD:—Dear Brother, please allow me a few lines to give to the dear Herald family just a brief report of dear Dr. Carradine's meetings in his old home town. He began here in Union Mission last Sunday, Feb. 26th at 2:30 p. m., with a house crowded with people from all denominations and Sunday night speaking to a congregation of nearly six hundred. Many were turned away from the door, not room to accommodate them. The fire fell in the first service and again in the second, and each service has seemed to be the best. The altars crowded with some of the best of the Churches of the city. One of the most prominent of our brethren of the Southern Church, to-day arose from the altar and gave a clear testimony to Entire Sanctification. One very beautiful sight is to see Dr. Carradine with his old flock of First Church of years ago, now meeting again at the same altars and enjoying the same service; but yet a more beautiful picture if possible was seen to-day as Dr. Carradine was at the altar instructing seekers, his dear wife, Sister Carradine, at the same altar instructing seekers in seeking and obtaining the blessing. We have no more earnest workers than Sister Carradine in the great cause of Holiness. We are expecting greater things yet in the meetings which will last till Sunday March 5th. Pray for the meeting. Will give full report later. I am blessedly saved and sanctified.

Yours,
M. B. GOTT,
Pastor Union Mission, 1432 Franklin Ave.
Feb. 28, 1899.

Spokane, Wash.

DEAR HERALD:—Am in the battle in Spokane, Wash. Good congregation, good interest, and souls at the altar. Have just started in, and prospects good for a Pentecostal time. The meeting in Denver, Colo. in spite of the extreme cold, resulted in a goodly number saved and sanctified. Our meeting was in the Pentecostal mission which is in charge of Rev. Kent White and wife. Preached one Sunday morning at St. James M. E. Church. The fire fell, a number came to the altar and we had a most melting time.

Held forth nine nights in Cheyenne, Wyoming. This is certainly a needy field. It is not noted for piety. The altar filled with seekers. The last night was the best; over a dozen knelt at the altar for pardon or sanctification. The Lord blessed a number at this place.

Came on to Salt Lake City and stopped off for a few days' rest. Went into a typical slum mission one night, in charge of Bro. Strawbridge and wife. Was asked to speak which I did. God owned His word and a dozen souls knelt at the altar for pardon or sanctification.

I have learned one thing as I fly over the country, and that is, that there are many hungry souls for holiness, who are waiting for some one to come along and tell them how to enter in. Oh, the responsibility of pastors in these cities who are not leading the flock where they can be satisfied. God have mercy.

From here we go to Tacoma, Wash. then to New Whatcom and Fairhaven, then to Portland and on into California.

Let us spread the full salvation news. The time may be short. One soul is worth more than the world.

God bless the PENTECOSTAL HERALD.
Yours for souls,
Mar. 4, '99. W. E. SHEPARD.

The Texas legislature has enacted legislation authorising The Missouri,

MAD, MERCILESS MARCH!

What It Means to the Countless Army of Lung Sufferers.

Begin Now to Fortify Yourself.

Catarrh, Bronchitis, Grip, or Its After-Effects, Asthma, Weak System, Lingered Cough and All Other Consumptive Tendencies Should be Looked After Carefully at Just This Time.

What March Means.

What the frost is to the flower, is March, mad, merciless March, to the consumptive. March is a month fraught with fearful possibilities and countless dangers.

Now is the time to look after the "little things in health," for many a consumptive's grave has been filled by one who neglected a simple cold, and realized the truth only when consumption's wicked grasp was upon him.

Fortify Yourself.

Now, not to-morrow, or the day after, but to-day—NOW—is the time to begin to fortify yourself against the ravages of possible disease in the months to come.

Remember that even the healthiest and most vigorous person in the world comes out of the month of March weaker and less vigorous than at the beginning. Then what must it mean to the millions of lung sufferers, who haven't the vitality to fight the elements?

It means one thing to many—DEATH!

Don't be one of those who take chances. Stock your constitution with a fighting array of strength that will overcome any condition of climate or weather. Make of yourself an invincible fortress of health, a veritable Gibraltar of strength.

If you are well and strong and hearty now, do this as an extra precaution; but if you are in any way a lung sufferer, if you have catarrh, asthma, bronchitis, grip, or its after-effects, any kind of a cough, shortness of breath, a hereditary consumptive history, occasional chest-pains, rough breathing, "morning and evening" coughing spells, poor circulation, pimply skin, night sweats, or any other symptom that shows a consumptive tendency, don't hesitate for a moment, but fortify yourself at once.

The Way.

Heretofore there have been many different ways to fortify yourself, but nothing that could cover ALL conditions, until the eminent medical scientist, Doctor Slocum, gave to the world the benefit of years of scientific study and research, and promulgated what has since been named in his honor, the SLOCUM SYSTEM.

Kansas & Texas Ry. to absorb and operate the Sherman, Shreveport and Southern Ry., which now extends from McKinney to Jefferson.

It is the intention of the Katy to extend the line to Shreveport to connect with the Vicksburg, Shreveport and Pacific Ry. (Queen & Crescent Route) thus opening a new gateway and a short line to the Mississippi Valley and the south-east.

Through train service will be established.

Help a Little.

Brother B. H. Green, of the Helping Hand Mission, New Orleans, La., is greatly in need of funds. R. A.

In the SLOCUM SYSTEM, which consists of four distinctly different preparations, a carefully thought-out and scientifically constructed system of treatment is given.

FIRST, it seizes on every germ in the nose, throat, chest or lungs, and drives them completely out of the system, thereby removing the cause of the disease.

SECOND, it introduces into the weakened and debilitated system, a strengthening, invigorating and fattening food, which builds up and restores the wasted and worn out tissues.

THIRD, it soothes and allays all inflammation of the alimentary canal, stops all catarrhal discharges and cures the cough.

FOURTH, it gives the system a tonic influence, which stimulates, invigorates, strengthens and makes the blood red, rosy and of quick, healthy action. It vitalizes every weak and "rundown" condition, quickens the brain and regulates the heart, till the whole system responds with a warm, natural glow of perfect health.

Practical Philanthropy.

Much as the SLOCUM SYSTEM means to humanity, it may be obtained by the readers of the HERALD for the asking, owing to the desire of Doctor Slocum that humanity may reap the reward of his long years of labor.

By special arrangement with Doctor Slocum, the readers of the HERALD may have the four preparations of SLOCUM SYSTEM by simply sending their names and complete address to the SLOCUM LABORATORIES, 96 and 98 Pine street, New York City.

Write to the Doctor To-day.

No matter what your difficulty, no matter what your fears, write to Doctor Slocum. Write fully and freely, with the idea that you are addressing a man with a big, broad, liberal mind, who has given the best part of his life to the study of just such a case as yours, and who will give you advice freely and generously.

Address DR. T. A. SLOCUM, 98 Pine street, New York City, and say that you read this offer in the PENTECOSTAL HERALD.

REV. W. I. GATES writes from San Antonio, Texas, as follows:

San Antonio is a very wicked worldly old city, of over 60,000 inhabitants, with possibly not more than a dozen enjoying the blessing of a pure heart. Thank God I am one of that number, and by His grace (which is sufficient) I expect to press the battle along the hallelujah line as long as He lends me breath so to do. I am wholly the Lord's this morning. Even now I feel a great wave of God's love sweeping over my soul. Glory! How I do love Him this morning! I feel I must add briefly my experience since I gave my heart to the Lord for purification. Coming Easter will be twelve years since I walked down the aisle of an M. E. Church in Illinois, and gave my hand to "Father" Eaton and my heart to the Lord. About two years from this time the Lord, while on a bed of affliction, called me to preach. Some few weeks after, I told my wife of the calling, I said nothing to any one else about it till the preacher in charge, Rev. J. E. Burk, came in the store where I was working, called me aside and asked me if I did not feel a calling to preach, stating that the Lord had made it plain to him that I did. I hesitatingly said I did. He at once gave me an exhorter's license and did all in his power to get me into the work, but alas I was such a timid creature I could not think of facing an audience and talk to them about their Savior. I did however make the attempt, filled a few appointments made by the pas'or, but each time wrote my sermon and read it word for word. I became disgusted at this kind of preaching and at this juncture my health completely broke down. Four years ago I came here an invalid only a burden to myself and those about me; yet "Woe is me if I preach not" never left me. About three years ago under the preaching of Rev. R. L. Selle I got under conviction for holiness, made the consecration, died a good death to the world, and Jesus came into His temple to dwell. Praise His name forever. I have been preaching ever since. A few months later He healed my body of a complication of diseases and I can truly say with the poet: "He is my Savior, Sanctifier, Healer, and Glorious coming King." To God be all the glory.

Notice.

The next meeting of the Green River Holiness Association will be held at Slaughterville, Ky., April 25th to 30th, inclusive. Send names to Bro. J. W. Ogden, and come praying for a real Pentecost. Get your agent to give certificate when you purchase tickets if you want reduced rates returning. We expect a grand and a glorious revival of the old-time religion, i. e., people converted and sanctified.

B. A. CUNDIFF, President.
MILLARD DENTON, Sec. and Tr.

"A Thrilling Night's Ride."

is the title of a very interesting illustrated story, which will be mailed free upon receipt of 2 cents postage, by W. A. Cox, 435 Vine street, Cincinnati, Ohio.

WANTED:—Local and traveling salesmen, inclose postage for reply. FLY MFG. CO, Memphis, Tenn.

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Guaranteed Good Men to Sell
ARCTIC REFRIGERATING MACHINE
For Concoction Refrigerators guaranteed 25 per cent cheaper than any other machine. Every owner of a refrigerator buys them, as the saving of ten to one month more than pays for machine. Over 5000 in use throughout the world. Write today, secure your territory before it is taken. ARCTIC REFRIGERATING CO., CINCINNATI, O.

Vail writes: "Bro. Green is lying on a bed of sickness, and does not know where his next month's rent is coming from." Brother, sister, send a money-order order or registered letter to this self-sacrificing worker, B. H. Green, 1310 Custom House St., New Orleans, La., Superintendent of Helping Hand Mission.

O. L. LEONARD,
March 8, 1899. Aucilla, Fla.

THE Fifth Avenue Hotel
Louisville, Ky. PIKE CAMPBELL, Mgr.
Is the only First-Class Hotel in the city making a \$2.00 per day rate.
Convenient to Churches and Stores.

Sure Rupture Cure.

Remarkable and Convincing Evidence of the Now Famous Rice Method and Its Certainty to Cure.

An Aurora Man's Experience and Recovery Will Interest Anyone Afflicted With Rupture.

More than twelve years ago, a machinist in the tool room of the O. B. & Q. R. R. shops at Aurora, Ill., met with an unfortunate accident causing a bad rupture. He was given expert medical treatment and used what was considered a good truss but no improvement was noted. After frequent experiments with other trusses and treatments he got hold of



GEO. O. PLUMMER.

a little pamphlet written by Dr. Rice of Adams, N. Y., and as it was a new idea, the method was tried and improvement began immediately. In a few weeks the sufferer was entirely cured. This happened twelve years ago and is now given publicity in order to offset the popular notion that a surgical operation is the only way to cure rupture. Men and women who have been wearing trusses all their lives should write to Dr. Rice for particulars of his method. He makes no charge for advice. The machinist referred to above, is Geo. O. Plummer, 286 La Salle St., Aurora, Ill., and a prominent member of the Willard M. E. Church.

Mr. Plummer hasn't worn his truss for twelve years and as his work in the railroad shops is trying to his muscles his permanent cure of a bad rupture is certainly sufficient to interest other unfortunates who are going through life in misery. Write to Dr. W. S. Rice, 375 P. Main street, Adams, N. Y., and he will send a complete detailed description of his method whereby you can cure your rupture at home without pain, danger, operation or detention from business. Write at once.

Millersburg, Ky.

Dear Brother Arnold:—Please say nounce in this week's PENTECOSTAL HERALD, that Rev. W. F. Vaughan, D. D., will preach the Baccalaureate Sermon for Millersburg Female College on Sunday, May 28th, and Rev. H. G. Turner, of Covington, Ky., will preach the Annual Missionary Sermon in the evening of the same date. Tuesday, May 30th, will be our Commencement Day, and on this day Brother Turner will deliver the Literary Address before the graduating class. Your brother, C. C. FISHER.

The up-to-date idea of improvement is shown in new Pullman Drawing Room Sleeping cars running daily from Louisville and Cincinnati to Chicago and to the Eastover Pennsylvania Short Lines. The Pennsylvania always leads in introducing the newest and best traveling facilities. Travelers in quest of comfort should get acquainted with the new equipment. Inquiries on the subject will be answered by C. H. HAGERTY, D. P. Agt., Louisville, Ky.

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To place our new improved THERMAL VAPOR BATH CABINET in every home, we send them complete for 30 days, with alcohol stove, directions, formulae, to any address, upon receipt of \$3.50 cash. Head steaming action. The extra. Order today. Get the best Cabinet made. Rubber-lined. Latest improvements. Cures without drugs a hard cold with sore throat, rheumatism, laryngitis, female troubles, all skin, skin, kidney and nervous diseases. Guaranteed as represented or money refunded. We're responsible. Ship promptly. Descriptive Book FREE. Special Wholesale Prices to Agents. Address, TOLEDO BATH CABINET CO., Toledo, O.

Maysville District Sunday School Conference.

This Conference will be held at Sharpsburg commencing Tuesday, April 25th, at 8 o'clock a. m. District Conference same place commencing April 26th, at 2 o'clock.

M. S. Clark will preach Monday evening.

1. Song and prayer service, Presiding Elder.
2. Organization.
3. What is a Sunday-school, what is it to me, what am I to it, does it meet demands? U. V. W. Darlington, W. L. Selby, M. T. Chandler, W. W. Spates.
4. Report of number and state of Sunday-schools.
5. Sermon, J. O. A. Vaught.

AFTERNOON.

1. Song and prayer service, C. A. Bromley.
2. The Sunday-school spirit in the churches, homes, officers, pupils, A. P. Jones, J. W. Gardiner, M. S. Clark, Josiah Godbey.
3. Report of number and state of Sunday-schools continued.

AT NIGHT.

4. Epworth League Conference, B. E. Lancaster and U. V. W. Darlington. Members of Epworth League Board from Maysville District will arrange for same.

SECOND MORNING.

1. Song and prayer service, W. L. Selby.
2. Sunday-school extension into the week, homes, places of business, all the year among the poor, B. E. Lancaster, W. S. Grinstead, W. D. Welburn, C. A. Bromley, E. E. Holmes.

3. Perils of Sunday-schools, Godless homes, superintendents without religion, lessons without Christ, indifferent pastors, time and place, G. E. Rapp, P. J. Ross, S. H. Pollitt, James E. Wright, J. R. Word.

Take subject corresponding with name. Time fifteen minutes. Your best effort. Don't tell it all or close out among preliminaries. Your presence will help others. Let prayer be indulged fully for the occasion. J. O. A. Vaught, W. S. Grinstead, P. J. Ross will examine all candidates applying to District Conference for license, admission, and orders. This committee will organize and not if all concerned of time and place of meeting. W. F. VAUGHAN, P. E.

Scarritt Bible and Training School Easter Service.

CARD FROM PROGRAM COMMITTEE.

Easter with its blessed memories and associations will soon be here. This year the date is April 2; and as members of the committee in charge of the annual service in the interest of the Scarritt Bible and Training School, we are glad to announce that the program is now ready for distribution, and will be furnished free of charge to societies, Sunday-schools, Epworth Leagues, or individuals desiring to use them. Effort is made each year to have the program breathe the joyous Easter spirit as well as to increase interest in the institution whose sole object is the equipment of messengers, who in the name of our risen Lord, will go forth to witness for Him in ministry to the sinful and suffering.

We ask our friends to lighten our labors and increase the usefulness of the Easter literature by making early application for a supply, as the call last year so far exceeded our expectation that a second edition had to be published to supply the demand, and many orders came too late to have the literature reach the destination before Easter. Please state the membership of the society or church sending for literature, and we will estimate the amount needed.

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UNION
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us, and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight C. O. D. subject to exam. nation. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, equal to machines others sell as high as \$60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, pay your freight and our Special Offer Price \$15.50 and freight charges. The machine weighs 120 pounds and the freight will average 75 cents for each 500 miles. **GIVE IT THREE MONTHS' TRIAL** in your own home, and we will return your \$15.50 any day you are not satisfied. We will discount make and grade of Sewing Machines at \$5.50, \$10.00, \$11.00, \$12.00 and up, all fully described in our Free Sewing Machine Catalogue, but \$15.50 for this **DROP CABINET BURDICK** in the greatest value ever offered by any house.

BEWARE OF IMITATIONS by unknown concerns who copy our advertisements, offering unknown machines under various names, with various inducements. Write some friend in Chicago and learn who are reliable and who are not.

THE BURDICK has every MODERN IMPROVEMENT. EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE. WITH THE DEFECTS OF NONE. MADE BY THE BEST MAKER IN AMERICA. FROM THE BEST MATERIAL.

MONEY SOLID QUARTER SAWED OAK DROP CABINET. PLANO FINISHED, one illustration shows machine closed, hand dropping from sight to be used as a center table, stand or desk, the other open with full length table and head in place for sewing; 4 heavy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on casters, ball bearing adjustable treadle, genuine Smyth iron stand. Finest large flat iron feed, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable presser foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully NICKEL TRIMMED.

GUARANTEED the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. **A 20-YEARS' BINDING GUARANTEE** is sent with every machine. **IT COSTS YOU NOTHING** to see and examine this machine, compare it with those your storekeeper sells at \$40.00 to \$60.00, and then if convinced you are saving \$25.00 to \$40.00, pay your freight and the \$15.50. WE WILL RETURN YOUR \$15.50 if at any time within three months you are not satisfied. **ORDER TO DAY. DON'T DELAY.** (Gears, Ratchet & Co. are thoroughly reliable.—Editor.)

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Is absolutely necessary to the young man or young woman who would win success in life. This being conceded it is of first importance to get your training at the school that stands in the very front rank—

THE BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.

BOOK-KEEPING, SHORTHAND, TELEGRAPHY. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you FREE. Night School from September '98, to April '99. Mention this paper when writing. Classes in Spanish are now being organized.

The following outline will indicate the nature of the program.

We earnestly pray that the service may be blessed of God to every one who takes part, and we ask our friends to help us to make it a success. In His service,

MARIA LAYNG GIBSON,
MARY L. HARGROVE,
Committee.

EASTER PROGRAM

1. Easter Anthem by Choir or Sunday School.
2. Hymn 224. "Come Thou Almighty King."
3. Prayer.
4. Scripture Lesson by five children and leader. "Words of Our Lord on the First Easter Day."
5. Hymn 46 "Wonderful Story of Love."
6. Recitation. "At Easter Time" by a little girl.
7. Recitation. "The Secret of Easter Day" by six children.
8. Recitation. "Your Own."
9. Hymn 20 "Perishing Souls" or selection by Choir.
10. Reading "Out of Joseph's Tomb" A Resurrection Story.
11. Recitation. "The Conqueror."
12. Hymn 109. "An Open Bible for the Word."
13. Recitation. "Lou's Story" by a little girl.

14. Leaflet. A Question in Finance: "Does the Investment Pay?" (Interest will be heightened if the conversation between Mrs. Greatheart and Mr. Clearhead be given by two persons).

15. Collection of cards for the Belle Bennett Chair and reception of Offering.

16. Doxology when the Offerings are brought to the altar.

17. Closing Prayer of Thanksgiving and Benediction.

The Hymns used in this program are selected from Young People's Hymnal, published by Barbee and Smith, Agents, Nashville, Tenn.

Is your time out? Has your subscription expired? See our offer to send Epworth League Cook Book, and renew at once.

WANTED, a good singer to take charge of the music at a Campmeeting in July. Probably other dates. Write stating terms remuneration, etc. to

W. B. Abernathy, Lutesville, Mo.

LADIES, if you have superfluous HAIR ON THE FACE send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, C-19, Box 93, Oak Park, Ill.

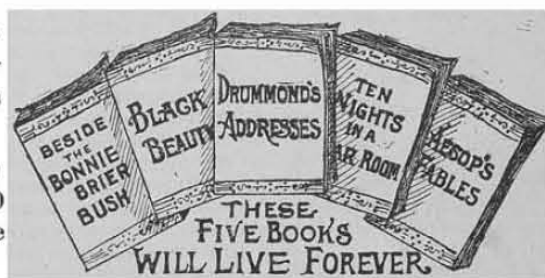
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Ask dealers for them—see that packages have these cross-cross lines. Pamphlet and our sample offer mailed free. **Special Diabetic Food, for Diabetes. Gluten Flour, for Dyspepsia and Constipation. Barley Crystals, for Kidney Troubles.** FARWELL & RHINES, Watertown, N. Y., U. S. A.

AN UNPRECEDENTED BOOK SALE!

Below we give a list of books selected with care from our entire stock, all of which have a regular sale, and in order to introduce them more extensively and place several thousand volumes in the hands of our subscribers within the next few weeks, we offer the following most liberal inducements:

Offer No. 1. We will send FREE the set of five books represented by cut, on receipt of your order for \$1.50 worth of books selected from list. These books are helping to make the world wiser and better. They were designed to sell at 25 cents each.



Offer No. 2. We will send free, your choice of The Old Man, Beautiful Stories about Children, by Chas. Dickens, or a dollars worth of Tears and Triumphs, Tears and Triumphs No. 2 or combined, on receipt of your order for \$2.25 worth of books listed.

Offer No. 3. With your order for books amounting to \$3.50 we will send free, your choice of the following books. Gladstone: The Man and His Work, price 1.75, Grandfather's Bible Stories, cloth, 1.75, Famous Men and Women of America, or 1.75 worth of song books named above.

Offer No. 4. With your order for \$5.00 worth of books we will send free, a fine Long Primer, Self-Propounding \$4.50 Bagster Bible or \$2.50 worth of any of our song books named above.

Offer No. 5. With a \$10.00 order we will send free a fine \$10.00 Family or Pulpit Bible.

Offer No. 6. With a \$16.00 order we will send a fine 16.00 Family or Pulpit Bible.

Offer No. 7. For \$6.25 cash we will send \$9.00 worth of books of your choice.

Conditions. Cash must accompany all orders. All books and premiums will be sent pre-paid. No requests for changes or alterations whatever in these offers will be considered or answered. The number of the offer accepted must be named with order. Write your order very plainly, giving full name, with post-office and express-office address.

Aunt Charlotte's Stories of Bible History, Yonge, cloth.....	\$ 1 00	Four D's After Sanctification, Rev. J. Stephan, cloth.....	25	Must the Old Testament Go? Rev. W. F. Crafts, cloth.....	60	Spices from the Lord's Garden, paper.....	35
Another Comforter, Rev. Wm. McDonald, cloth, 50c; pr.....	25	From Fifteen to Twenty-Five, Mrs. Willing.....	50	Men Only, Rev. J. B. Culpepper, pr.....	15	Salvation Papers, S. A. Keen, pr, 10c; cloth.....	25
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Better Way, Rev. B. Carradine, cloth.....	75	Godbey's Commentary, Volume I, \$1.00; II, \$1.25; III, cloth.....	1 00	Pentecostal Wine, paper.....	20	The Sanctified Life, B. Carradine.....	1 50
Book and Its Theme, L. L. Pickett, cloth.....	1 00	Half Hours with St. Paul, Rev. D. Steele, cloth.....	1 00	Pickett-Smith Debate on Sanctification, cloth, \$1.00; paper.....	50	The Second Blessing Demonstrated.....	1 00
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Bible Morning Glories, Mrs. Abbie C. Morrow, cloth.....	75	Holiness Manual, Watson.....	25	Pentecostal Church, S. C. Rees, paper.....	10	The True Sabbath, cloth.....	75
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Commentary on John, Rev. Geo. O. McLaughlin, cloth.....	1 00	Impressions, M. W. Knapp, pr, 20c; cloth.....	50	Sanctification, W. B. Godbey, cloth.....	10	The Seven Overcomers.....	25
Conference Rights, Kerley, cloth.....	1 50	Inbred Sin, cloth.....	35	Sanctification by Faith, B. Helm, cloth.....	25	True Perfection Attainable, cloth	50
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of "Fits." I recommend your treat-
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ble malady.
Faithfully, Mrs. L. A. CLEVELAND.

Rock House, Ohio, Oct. 30, 1898.
Dr. W. H. MAY, New York City.
My dear Doctor:—Let me state that
your remedy, "Epilepticide," has
worked miracles for my little girl. Be-
fore she began your treatment, she
was so bad with St. Vitus' Dance that
she could not feed herself, nor could
she walk. After using your remedy,
she was able to feed herself and walked
without assistance. Three months ago
I stopped giving "Epilepticide," and
when I tell you that my little girl is
now going to school, and is in perfect
health, you cannot fail to believe that
your wonderful medicine has effected
a permanent cure. You have saved my
child's life, and I ask that you publish
this fact to the whole world.
Very gratefully yours,
Mrs. MARY M. SWEET.

Seville, Ohio, Nov. 3, 1898
W. H. MAY, M. D., New York City.
Dear Doctor:—My daughter suffered
for some time with "Nervousness" and
"Spells." Your medicine, "Epilepti-
cide," acted like magic, and she has
been completely relieved of all her
symptoms. I want to express to you
my gratitude for restoring my daugh-
ter to health.
Very respectfully,
Mrs. JOHN W. LEE.

If you suffer from Epileptic Spasms
or Spells, Fits, Falling Sickness, St.
Vitus' Dance, etc., have children or
relatives that do so, or know people
that are afflicted, My New Discovery,
Epilepticide, will PERMANENTLY
cure them, and all you are asked to do
is to send for a Free Bottle and try it.
It has cured thousands where every-
thing else has failed. My 90 page il-
lustrated Book, "Epilepsy Permanent-
ly Cured," free. When writing, please
say you read this in THE PENTECOSTAL
HERALD, and give name, AGE, and full
address. Correspondence professional-
ly confidential.

W. H. MAY, M. D., May Laboratory,
94 Pine Street, New York City.

Leitchfield, Ky.

DEAR HERALD:—I now avail my-
self of a pleasure I've anticipated for
some time, viz., of writing a few lines
to you. The good letters published
weekly on your pages serve to com-
fort and cheer many hearts who are
shut in by affliction, and others who
are not so favorably situated as some
of us, being denied the privilege of
attending church, but they can feast
upon the thoughts and testimonies of
those whom they may not know in
the flesh, but in the Spirit by which we
are all baptized into one body. Next
to the Bible I find nothing more con-
ducive to spiritual progress than good
literature, and I can feel my soul ex-
pand as I drink in the sweet thoughts
of those who by experience have
learned the way more perfectly than
myself, and—

"Lives of great men all remind us
We can make our lives sublime,
And, departing leave behind us,
Footprints on the sands of time.

Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

'Tis true the attainments of others
excite our ambition to strive for the
heights our brothers have reached, for
God is no respecter of persons if we
but yield ourselves definitely and
solemnly to God's will, giving Him
entire control of all we have and are.
This gives us a glimpse of the life
hid with Christ in God.

Oh, do we catch the full import of
those words, "hid with Christ?" Not
seen ourselves, but the Christlike
shining through us. How many of
us are living the "hidden life?" One
of the great barriers to consecration
is unwillingness to have self hidden
or crucified, for if we investigate
carefully we shall find all other dif-
ficulties cluster around the wonderful
Ego. With me the victory was won,
when I, by faith surrendered self for
Christ. The sweet secrets that
He daily reveals to us, make us re-
joice that we ever trusted Him fully.
I long to render Him all the service
possible for His goodness to me, and
have determined to spend my vaca-
tion where He may lead. Our school
will close the latter part of May, and
should anyone desire my assistance I
shall be glad to do something for the
Master. Many of the ministers
know me personally and have an
idea of my qualifications as a singer
and organist. Pray for me.
BETTIE WHITEHEAD.

Ky. Conference, Danville Dis- trict.

THIRD ROUND.	
Macksville, at Wesley's.....	March 25-28
Chaplin.....	April 1-2
Salt River, at Penny's.....	" 2-3
East Pulaski, at Wesley's.....	" 6-7
Somerset.....	" 8-9
Burnside.....	" 10
Greenwood.....	" 11
West Pulaski, at Gover's.....	" 12-13

New Cure for Kidney and Blad- der Diseases, Rheumatism, etc. Free to our Readers.

Our readers will be glad to know
that the new botanical discovery, Al-
kavis, from the wonderful Kava-Kava
shrub has proved an assured cure for
all diseases caused
by Uric acid in the
blood, or by dis-
ordered action of
the Kidneys or
Bladder. It is a
wonderful discov-
ery, with a record
of 1,200 hospital
cures in 30 days. It
acts directly upon
the blood and kidneys, and is a true
specific, just as quinine is in malaria.
We have the strongest testimony of
many ministers of the gospel, well
known doctors and business men cured
by Alkavis, when all other remedies
had failed.

In the New York Weekly World of September
10th, the testimony of Rev. W. B. Moore, D. D.,
of Washington, D. C., was given, describing
his years of suffering from Kidney disease and
Rheumatism, and his rapid cure by Alkavis.
Rev. John H. Watson, of Sunset, Texas, a min-
ister of the gospel of thirty years' service, was
struck down at his post of duty by Kidney dis-
ease. After hovering between life and death
for two months, and all his doctors having
failed, he took Alkavis, and was completely re-
stored to health and strength and is fulfilling
his duties as minister of the gospel. Mr. R. G.
Wood, a prominent attorney of Lowell, Ind.,
was cured of Rheumatism, Kidney and Blad-
der disease of ten years standing by Alkavis.
Mr. Wood describes himself as being in con-
stant misery, often compelled to rise ten times
during the night on account of weakness of the
bladder. He was treated by all his home phy-
sicians without the least benefit, and finally
completely cured in a few weeks by Alkavis.
The testimony is undoubtedly and really won-
derful. Mrs. James Young, of Kent, Ohio
writes that she had tried six doctors in vain;
that she was about to give up in despair, when
she found Alkavis and was promptly cured of
kidney disease and restored to health. Many
other ladies also testify to the wonderful cura-
tive powers of Alkavis in the various disorders
peculiar to womanhood.

So far the Church Kidney Cure Com-
pany, No. 420 Fourth Avenue New
York, are the only importers of this
new remedy, and they are so anxious
to prove its value that for the sake of
introduction they will send a free
treatment of Alkavis prepaid by mail
to every reader of THE PENTECOSTAL
HERALD who is a sufferer from any
form of Kidney or Bladder disorder,
difficult or too frequent passing water,
Bright's Disease, Rheumatism, Dropsy,
Gravel, Pain in Back, Female Com-
plaints, or other affliction due to im-
proper action of the Kidneys or Uri-
nary Organs. We advise all sufferers to
send their names and address to the
company, and receive the Alkavis free.
It is sent to you entirely free, to prove
its wonderful curative powers.

Salvisa, at Clay Lick.....	" 15-16
College Hill, at Pine Grove.....	" 22-23
Preachersville, at Cartersville E. H. Pearce.....	" 22-23
Perryville, at Junction City, W. A. Britt.....	" 22-23
Richmond.....	" 23-24
Lancaster.....	May 6-7
Wilmore.....	" 13-14
Moreland, at Robert's.....	" 17-8
Stanford Circuit, at Neale's Crk. Stanford.....	" 19
Burgin, at Rion, W. T. Eklar.....	" 20-21
McKendree.....	" 22-23
Nicholasville.....	" 27-28
Harrodsburg.....	June 3-4

Pastors will press educational and all other
benevolent interests. District Conference at
Burgin, April 19 and 20. Bishop Granberry
will attend, and preach each day at 11 a. m.
Sunday school and Epworth League Con-
ferences at same place on the two preceding
days.
F. S. POLLITT, P. E.

HARRODSBURG, KY., March 2, 1899.

FILLMORE, ILL.—Dear Bro. Ar-
nold: We began here last night. The
house was crowded to its utmost
capacity the first service. I have
scarcely ever seen such an audience
at the beginning of any revival meet-
ing. Rev. C. N. Ruth preached with
much power and liberty. We are ex-
pecting a great meeting here. Rev.
Carson, preacher in charge, is a good
man to labor with, and had the way
well prepared.

We closed our meeting at Glen's
Falls, N. Y., in the midst of great
shouts and loud hallelujahs! Many
having been either converted or sanc-
tified. Rev. Chas. W. Pettit, preacher
in charge, stood by us nobly. He is
a wholly sanctified man. Our next
engagement is Donelson, Ill., be-
ginning the 19th inst. God bless the
HERALD. Yours in the war,
LUTHER R. ROBINSON.

Kaufman,
Straus & Co.
4th
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LOUISVILLE, KY.

NEW BLACK GOODS For Spring Wear.

Th's store is well known for its
reliability. The grades of goods
carried are of the best sorts. It's
prices are the lowest. You can
shop here through the mails as
easily and satisfactorily as though
you came in person.

- 29c YARD—Extra fine grade of
All-wool Black Fancy Eta-
mines, 45 inches wide; and worth 25c.
- 35c YARD—A beautiful line of All-
wool Black Creponettes, 38 in-
ches wide; and really worth 50c.
- 45c YARD—Fine quality of Black
Silk Finished Mohair as in-
structions as silk—38 inches wide; worth 60c.
- 50c YARD—Large and choice col-
lection of Black Mohair Cre-
pons, 38 inches wide, very latest designs;
really worth 75c.
- 50c YARD—Fifty-inch All-Wool
Black Imperial Serge, warrant-
ed for good wear; real value 75c.
- 50c YARD—Our leading quality,
40-inch, All-wool Storm Serge—
a great value.
- 60c YARD—Forty-inch Black All-
wool Nun's Veiling; worth 75c.
- 65c YARD—Fifty-inch fine All-wool
Black Storm Cheviot, good
weight for separate skirts and dresses
for Spring. This fabric is sold nowhere
else under 85c a yard.

We pre-empt all mail orders
for these goods. We cheerfully send
samples when you tell us which of
them you want.



To the Farmer,

is offered good land at low prices,
and on easy terms; good markets for
all he raises, and never-failing crops.

To the Laborer:

a country where work is easy to get
and where good wages are paid.

To the Merchant:

good openings, where honest, legiti-
mate business can be carried on with
profit.

To the Manufacturer:

an unlimited supply of raw materials,
and good shipping facilities to all the
large markets. Liberal inducements
are offered by the citizens of the
various localities.

The Cotton Belt passes
directly through the
best portions of these
States, and is the best
route for the intending
settler, as it is the only
line running comfort-
able chair cars and
Pullman sleepers
through from Memphis, to Arkansas
and Texas without change. If you are
thinking of moving, write for free
copies of our handsomely illustrated
pamphlets—"Texas," "Homes in the
Southwest," "Truth about Arkansas,"
"Glimpses of Southeast Missouri," Ar-
kansas and Northwest Louisiana," and
"Lands for Sale Along the Cotton Belt."
They will help you to find a good
location.

W. A. McQUOWN, E. W. LABEAUNE,
Trust, Pass and Tkt. Agts.,
LOUISVILLE, KY. ST. LOUIS, MO.

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The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY., MARCH 22, 1899.

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317 West Walnut St., Louisville, Ky.

REV. W. E. ARNOLD, Office Editor and Business Mgr.

FORWARD!

One of the very last commandments Jesus gave to his disciples before he ascended into heaven was, "Go ye into all the world and preach the gospel to every creature." It is time that the professed followers of Christ, especially the holiness people, were learning that the chief business of the disciples is to carry out this command of the Master. We are not here in this world to enjoy ourselves and to build up fortunes or to live in luxury or to seek our own comfort. Our one great business is to tell the world about Jesus.

We are apt to become self-centered. The tendency is strong to turn our eyes in upon ourselves and keep them fixed upon our inward states and feelings. We talk much of our blessings. We exult over our peace and joy and love. We talk of our conversion and our sanctification. Our faces shine, our hearts swell within us, and we shout the praises of him who saved us and washed us in his own precious blood. This is all right. We believe in conversion, and we believe in sanctification. We believe in blessings and in glowing, glorious experiences. Praise is comely, and shouts and hallelujahs are fit expressions of love and gratitude to him who has done so much for us. But these things are only results of our receiving from God; what of our giving to him and his children? The inflow of blessing should be accompanied by a corresponding outflow of love and effort toward our fellow men. "Freely ye have received, freely give," is the divine order. "Unto whomsoever much is given, of him shall be much required." Our blessings should beget within us a passionate love for the souls of our brethren. "We do not well" to feast and enrich ourselves upon the spoils which the power of our Christ has provided, while the King's household are perishing with hunger. We must give to them the bread of life. We must go out after them and tell them of him who is mighty to save.

Are the holiness people fully awake upon this point? Have they fully considered the Savior's last command, and are they doing what they can to carry it into effect? Do they know what Christ is expecting of them, and do they realize the awful condition of the vast multitude who are perishing in their sins? Have they any conception of the great need of a forward movement in the work of saving the world? We fear not. Beloved, "the whole world lieth in wickedness" to this day. Hell is gorging itself with the souls of men for whom Christ died. The horrors of damnation are following upon millions who might have been saved but for the selfishness and slowness of the professed disciples of Christ. Three-fourths of the world have yet to learn the name of Jesus. Think of the teeming millions of China and India; think of the vast hordes of savages that inhabit the continent of Africa and people the islands of the sea. Mohammedanism has nearly as many adherents as Christianity, and the followers of Buddha and Brahman outnumber the followers of Jesus. Think also of the multitudes of nominal Christians, who, under the blighting curse of Romanism are as much the slaves of ignorance and superstition as any of their heathen neighbors. Beloved, we do not need less shouting and praises and songs. God give us more of these. But we need to turn

our eyes toward the regions beyond and to begin in earnest the work of saving the world. The holiness people ought to send missionaries, not only to Cuba and Porto Rico and the Philippines, but into every port of the world. Men and women ought to volunteer to go by the hundred. Some ought to go at their own charges. Others ought to send one or more substitutes. All should deny themselves and put every power and possession under tribute in order to aid in this great work. Young men and young women should volunteer to go as teachers as well as preachers, and some who can neither teach nor preach in the ordinary acceptance of these terms, might serve God and do good by taking up their residence among these needy souls and living before them a humble godly life.

A few days ago we received a letter from a sister in Vermont, who is contemplating sending a missionary at her own expense. Let others fall in line and do the same. The world for our Christ. Let all take up the watchword, and by practical consecration of everything to the blessed Master,



REV. T. H. B. ANDERSON, D. D.

make it the great business of your lives, not merely to save ourselves, but to save them for whom our Savior died.

A recognition of need is the first condition to the attainment of better things. Those who think they "are rich and increased in goods and have need of nothing," will never rise above their wretched poverty and blindness until they have been undeceived. One of the most hopeful signs of the times in the church to-day is the fact that it is awaking to a realization of its need of better things. In every quarter we see evidences of this awakening. Whether it is due to the severe losses in membership sustained by some of the conferences, and the very small increase in others, or whether the leaven of a higher spirituality is working and producing this result, the leaders are recognizing the need of better things. The "Texas Christian Advocate" and other papers have been giving large space to a discussion of the matter and it is stated that Bishop Galloway has called a meeting of the presiding elders in Texas to con-

sider the spiritual condition of the church in that State. This is a step in the right direction, and we trust the brethren, when they come together, will not try to apologize for and excuse the lack of spirituality or try to lay the burden of responsibility for this condition upon the shoulders of somebody who is not at the meeting. Improvement will come only after confession and humiliation. We trust also that they will not undertake to "heal the hurt of the daughter of my people lightly." The only remedy is to seek from God the gift of a holy heart and the grace for holy lives.

PREACH holiness; preach it explicitly; preach it without apology; preach it as a second work, subsequent to regeneration. It is scriptural. If you are a Methodist, preach it because it is Wesleyan and Methodist. It is in accord with the best thought and the highest spirituality known to the world to-day. The world and the church need it. Preach it; don't mince the word; don't compromise.

WORKERS often need to go apart for a while and be face to face with God. It is possible, even in the midst of the most exacting labor for Christ and souls, for the worker to grow cold and backslide. Time and strength may be so taxed; mind and heart may be so filled with the work that our love may grow faint and our fellowship be completely broken. Read the message of the Spirit to the church at Ephesus in the second chapter of Revelations. They had works and labor and patience. They were exceedingly zealous for the cause of the Master, but they had left their first love. Our God is a jealous God. We have known men who, in order to provide for their families, so exiled themselves from their homes that they became strangers to their families. So in our work for God. If, before each meeting, each worker would take a day or two and spend it in absolute seclusion from the world, and in communion with the Lord, both the work and the worker would profit thereby.

In the work of salvation there are two parties concerned, God and man. Salvation is the resultant from the co-operative work of both. Man repents, God forgives; man trusts, God blesses; man consecrates, God sanctifies. It is not an uncommon mistake for men to try to do their part without looking to God and waiting upon him to perform the divine part of the process. Thousands profess to give themselves to Christ who have no knowledge of the divine acceptance. Thousands come to the altar and try to consecrate themselves who never wait until God sanctifies. Our turning is too often taken for conversion, and our consecration for sanctification. Let us wait upon God.

HOLINESS THE ONLY HOPE.

We know of nothing else that will break up the formality, and thrust out the worldliness that have entrenched themselves in the churches. We know of nothing else that promises to bring back the old-time power and revive the old-time religion. We know of nothing else that will counteract the subtle semi-infidelity so prevalent in many of our pulpits and popular literature, and that will separate men and women from their sins. The doctrine of entire sanctification is a strong doctrine. It places fearful emphasis upon sin; magnifies the greatness of God and his power to save; insists upon a definite, conscious religious experience; believes the Bible and demands that men, by the grace of God, live up to it. Reader, cling to this one hope, and die, if need be, in order to establish this blessed truth in every part of the world.

CONTRIBUTIONS.

A RIDE ON A TRAIN.

REV. L. C. HALL.

The train was speeding rapidly along. Fence-posts, telegraph-poles, ponds, fields, landscapes seemed to fly past us rapidly. The papers had been read and lay scattered about. A survey of the passengers revealed many phases of life. There were the rich and poor, but some of the wealthiest looked the most miserable, while the poorer looked most delighted. Some looked like the train was carrying them away from hope and joy, that the best of life was in the past; while others looked as though they were speeding to the fruition of better things. Life is a great train. Does it bear us on to better or worse? Others were wrapped in such a study it was hard to tell how they were.

"Twenty minutes for dinner" is announced. Some resort to lunch counters, the dining room or lunch boxes—all look equally well satisfied.

A man, hobbling on a crutch, enters the car. The crutchless arm is drawn up in a helpless position. He appeals for aid, when a gentleman, in clergyman's garb, drops a coin into his hand. "All aboard," rings out. There seems to be something magical in the words, judging by the alacrity with which the almost helpless beggar alights from the train.

Across the aisle is a gentleman, wife and child. Something in the child's looks and manner seemed to tell one that she is an adopted child. In conversation with the gentleman, I find he is a country doctor, living near K—. He told me of a call he recently made where he had to go into a plain mountain home, where an aged couple lived, to see a sick child. After prescribing, as he was leaving the old farmer came up to him in rugged garb and with honest face said, "Doctor, what do you think of the little girl?" "She will get well," said the doctor. "Only give her the medicine as directed, and nurse her carefully." With tears in his eyes and voice trembling, the honest old man said, "Doctor, I'm mighty glad to hear you say that, she's only an adopted child, but she's gained our affections so we'd miss her mighty bad." Brother, sister, we are adopted children in "Our Father's" family. If we should wander and leave His home, He would miss us so.

"But I've been adopted,
My name's written down,
An heir to mansion,
A robe and a crown."

A young man, a merchant from Oklahoma Territory, told me the following amusing incident that happened in the town in which he lived. An undertaker had gotten a new hearse, black, shining, glass sides, black plumes, etc. It happened that the day that it arrived, an Indian chief and his squaw were in town. The chief was wonderfully taken with the hearse and wanted to buy it. The undertaker tried to dissuade him, by explaining that it was "a hearse, used only for funeral occasions." But the chief was not satisfied, so the undertaker sold him the hearse for fifteen hundred dollars. The chief immediately had a team hitched to the hearse, a chair placed on top, in which his squaw was seated, and seating himself inside on the bottom of the hearse made his squaw drive him all over the town.

Some people tell us the blessing of sancti-

fication is to be obtained only at death, a hearse experience, but many have found it, and are enjoying it now. Glory to God! who are, to all appearances, a long way from the graveyard.

"THE KESWICK MOVEMENT."

REV. J. E. IRVINE.

IV.

This movement, in its origin, is traceable to Methodist holiness, however much it may differ from or antagonize the Wesleyan teaching now.

Mr. and Mrs. Pearsall Smith, who originated and conducted, through its most popular stages, the great holiness campaign in England with such wonderful success, and for which they were, like John Wesley, so greatly slandered and so badly abused, had previously received the blessing of holiness at a camp meeting of the "National Holiness Association" in America, that Association being purely Methodist in doctrine.

Methodist holiness, like its great prototype, Pentecostal Christianity, being the work of God the Holy Spirit purifying the heart, not by growth or development, nor by gradual cleansing from sin, but by the one baptism of the Spirit instantaneously and completely cleansing from all unrighteousness—making perfect in love—renewing—creating anew in "the image of God, righteousness and true holiness," it cannot be improved by human skill or ingenuity; therefore all modifications or imitations of Wesleyan holiness must be on the line of deterioration.

Reference is made in the HERALD of February 22d, to the "Keswickites having left out the cleansing feature of sanctification." The Keswickites do teach a sort of cleansing from sin, but it is very different from the Wesleyan doctrine. They teach a gradual cleansing. I heard Rev. Webb Peblow, one of their leading men, in a public address, say that the blood of Christ cleanses up to our light and if we continue to walk in the light, the light will so increase that within five minutes after we have been cleansed the increased light will reveal remaining sin in our hearts that was not cleansed for lack of clearer light and so on to the end of life. Another minister represented the believer's heart still under the blood with sin constantly oozing out and being cleansed as it comes to the surface. This makes the cleansing a gradual work, never completed till death, which, we believe, is a fair idea of the Keswick holiness taught by all those who reject the Wesleyan doctrine, including D. L. Moody, Rev. A. B. Simpson and their followers, and others who hold to the old heathen Calvinistic doctrine that sin is inherent in the flesh and cannot be eradicated till death.

Last winter we heard Rev. F. B. Meyer, the leading apostle of the Keswick holiness to this country, preach in Washington, D. C., from the text I. Thess. 5:23-25. The ridiculous part of it was that, after an earnest sermon on sanctification he knocked it all over by assuring his hearers that he did not mean the eradication of the old sinful nature in this life. But we think it was much more ridiculous for Methodist ministers who would not attend a Methodist holiness meeting nor allow one to be held in their churches to join in sending an invitation to a man of another nation and a different creed to come to America to teach them holiness. However consistent for the ministers of other denominations to do so, it seemed to me a sickening spectacle to see Methodist ministers leaving good Wesleyan turkey to feast on foreign Calvinistic

crow. Shades of Wesley, Fletcher and Asbury!

No wonder that Mr. Meyer said with evident gratification, that the Methodist people in America did not hold to the Wesleyan doctrine of holiness as the English Methodists do. When the Lord had forsaken King Saul he sought unto the witch of Endor. When the glory of Methodism is departed from the churches, there is no telling to what source they will turn for help. "Return unto me and I will return unto you, saith the Lord."

WHAT IS THE CAUSE?

REV. CLEMENT C. CARY.

There has been considerable thinking of late as to the reason why the increase in the total membership in the Methodist Church, as reported in the latest statistics, has been so small,—about 25,000, I believe, was the reported increase for the past year. One leading religious paper reported a decrease in our church, but this turned out to be a mistake, and yet the increase was comparatively small. Now, the inquiry is started, Why so small an increase?

Various answers have been given, none of them satisfactory. It has been suggested that possibly the small addition to our membership was due to the revising of church rolls, in which many names in the aggregate were lopped off. But this does not answer the question, for the average Methodist pastor is not given to pruning church registers, and certainly there has been no such great waking up in the ministry of late to the importance of such revision and cutting off of dead branches. A few may have been lost in the general count by such pruning, but the cases are rather exceptional. This does not touch the real question. We must look in another direction, for the cause lies much farther back.

Equally unsatisfactory is the theory, strongly enough advanced by some high in authority, that the cause of the slow increase in members is due to the multiplication of evangelists. To me this seems simply ridiculous—to say evangelists, even though some be erratic and fanatical, are to bear the blame in this matter, for while they are not all real soul savers, yet they do aim generally to call sinners to repentance and to add to the church.

First, shut our eyes as we may to existing facts, the truth is, the soul-saving Spirit does not possess the preachers as formerly. The former days may or may not have been better than these, but one thing is indisputable—when it comes to all that is implied in the soul-saving Spirit, the fathers possessed such a Spirit in an eminent degree not possessed by their sons in the ministry. As to whether or not the present day preachers are blameable, or why this is so, are other questions which might also be worthy of consideration. We have first to do with the fact.

The writer writes not as a critic, but as one who mourns over the situation, and deplores what appears to be the absence in large measure of a care for immortal souls—a care for souls that implies an abiding conviction of their sad condition and real danger, a deep solicitude for sinners and a concern that drives the ministry to constant prayer and unending effort to save lost men. Whether this can be made apparent I know not, but some things existent certainly point that way. The very topics discussed in many of the pulpits do not come in gunshot of a soul saving spirit, and it would be a miracle of modern days if a sinner should get convicted for sin under such preaching. And

much of this preaching is done by the leaders in Zion—bishops, agents, editors, elders, and D. D.'s. The very character of much of the preaching in Methodist pulpits of these latter days shows clearly that the preachers—many of them good men—have not on their hearts the worth of souls. Does this seem a hard saying? It is true, nevertheless, and it is recorded, not with pleasure, but pain.

How seldom are sinners called up to be prayed for at services other than revivals! How rarely at annual, district and quarterly conferences are sinners appealed to directly, and asked to the altar for prayer! Much of the preaching on such occasions is not of such a character as to move sinners to seek salvation—certainly not such as to produce conviction. Really, in some quarters the "mourner's bench" has gone into disfavor, and while this in itself seems a small matter, it is a straw which unmistakably shows the drift of the tide.

There may be some show of reason to seemingly justify this decay of the soul-saving spirit in the present day ministry, in the many collections demanding time and attention, and other things pressing upon the minds of pastors. The preacher now must be a man of many affairs; and as he is but human, he cannot have too many things on his mind at one time, even though they be worthy things, without one or more suffering, or without pushing out other things equally important. I verily believe the multitudinous collections, and the demands made on the pastors because of these collections, have had the tendency to dry up largely the soul-saving Spirit. The very standard by which pastors have been judged—"Is he a good collector of money?"—has begotten a false education, and put the emphasis in the wrong place, which has had the effect of causing the ministry to elevate material things to the hurt of spiritual things. Money has much to do with religion, but collecting money must not elbow out the soul saving Spirit.

O yes! Preachers do seek to build up their churches, but the drift is in the direction of church joining, rather than soul-saving. And so we find, in large cities more especially, that they hunt up and secure transfers of church members much more than they hunt for sinners; and while none are converted, they take much comfort from the fact that so many have been added by certificate. Preachers may look up such cases and not necessarily have a Christ-like, soul-saving spirit, that seeks to save the lost.

Here is one of our troubles, and it is not bringing railing accusation against the ministry to say so. When Zion travails, children are born unto her, and when the ministry possesses this travailing Spirit, then we may look for convictions for sin, and for souls born into the kingdom.

This may not be the sole cause of the small increase in membership, but it certainly has much to do with it, and the sooner our eyes are turned in the direction of seeking anew this travailing Spirit, the sooner will there be an improvement.

Nor is there any wisdom in shutting our eyes to manifest facts. Let nobody conclude that I am aiming to discredit the ministry in the eyes of others. I do not belong to that school of writers. In the ministry are God's chosen vessels, to be honored. But they may have their faults, and to mention their faults is not to discredit them. If any one should say that in charging on them a decay of the soul-saving, travailing Spirit I do discredit these honored men, I answer that I discredit them no more than they discredit themselves

when they exhibit not this soul saving Spirit in large measure.

Let us not get away from the text. One leading reason why the church is not succeeding better as the divinely appointed soul saving agency in the world is to be found in the lack in the ministry of the soul-saving Spirit.

ATLANTA, GA.

MORE FLASHES.

REV. B. F. GASSAWAY.

First, life, then life more abundantly. This is the Divine order. See John 10:10. First, love, then perfect love. This is the Scriptural plan. See Rom 5:5, and I John 4:17. As we ignore or depart from this plan we dwarf in spiritual power, cease to bear fruit for the glory of the Father, and become "cumberers of the ground." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee the light."

Are you a "fruit bearer," brother? First, "fruit," then "more fruit" is the plan. "Every branch in me that beareth not fruit he taketh away." Look sharp brother! Not "leaves" nor flowers, but "fruit." "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Still after "fruit" you see. Have you been "purged"—purified—sanctified by the Father? If so, are you bearing "more fruit?" "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." These are weighty words, brother. What are the evidences of your discipleship? Have you ceased to make new growth? Don't you know that the fruit is always on wood of new growth? The old wood won't do, brother. It is the new growth that bears the "fruit." Are you clinging to the old experience—the old testimony—and living largely in the past? If so, let me stir you up, brother. The "dry rot" is at work, and soon you will be dead, a "withered branch" fit only to be "cast into the fire and burned." Let us wake up! Form "Unions," or Alliances, or classes, or something. Appoint a leader. Cry mightily to God for guidance, and go to work. Tell your experience, and get a new one to tell next time. Fast, pray, talk to your neighbor, circulate tracts, get subscribers for the HERALD. Get your "talent" into circulation. Stir up the "gift that is in thee." Redeem the time, for the night cometh.

OREGON NOTES.

REV. E. A. ROSS.

So many letters have come to us lately from all quarters, saying: "Why don't you write for the PENTECOSTAL HERALD?" that the love of Christ constraineth me to speak through the columns of this paper, to this host of holy people who are concerned about our welfare.

The knowledge that we were missed, and that our unpretentious notes in the HERALD were read with pleasure by so many who have continued to follow me in their prayers, brought feelings of joy to my heart.

Last September I was taken down with fever, and lost nine weeks from work. Since recovery I have been working night and day to catch up, as my dates were made before the illness. This long spell of fever proved a blessing in the end, as it burned out all the poison in my system, and we were never as well off, soul and body, as this very day, knowing of a truth that all things work together for good to them that love the Lord. Solomon says, "When a man's ways please

the Lord, he maketh even his enemies to be at peace with him."

A few of the brethren sometime ago, "I suppose honestly," thought they were doing God service in their desperate effort to ruin us. From some cause or other they seem to have gotten tired and quit. Anyway we have not been flogged by order of the Sanhedrim for several months.

This reminds me of a preacher, who lived long before my day. An old book says: "He dwelt two whole years in his own hired house preaching the kingdom of God with all confidence, no man forbidding him." In spite of all these things we have more friends and more calls to preach than ever before. And the only fear in my heart is, I fear these brethren may lose their souls. "O Lord, lay not this sin to their charge."

I am at home for the first time in three months for a few days' rest. My last meeting was in Idaho, where I had an encounter with about every sin mentioned in the Bible, and one that is not, for this reason, when God completed his book, humanity had not sunk low enough to use tobacco.

Sin was not the only opposition we had to meet and overcome in this place. The weather just tried to see how bad it could be. The mercury attempted to leave the thermometer by going out at the bottom of the glass tube. The wind blew a terrific gale, while the heavens made an attempt to bury us all under the snow. In the face of all this bad weather we preached to packed houses every night, and remembered the anguish no more, for joy that children were born into the kingdom. The good people bestowed much kindness upon us. The Lord reward them a hundredfold.

The powers that be, have much to tax their hearts and minds these days. I truly hope that the bishops at the coming May meeting will forever settle the war claim scandal in a way that will please God and remove this blot from our Zion. Then they can devote all their time to locating the cause of the small increase in some Conferences and large decrease in others.

I see by the church papers that some of the brethren have already located the cause of Zion's barrenness. They charge the whole thing to the "Professional Evangelist." It would be too shocking for any one to insinuate the possibility of there being any "Professional Pastors," so we forbear and pass on.

I for one believe that too much preaching of Zinzendorfianism, is the main cause of the small increase of membership to our church. Yes, sir, the coon is up this tree. I would pay my car fare from Oregon to Nashville this coming May, only to see our bishops cut down this tree and kill the "varmint."

In the meantime let all the pastors who have laid this sin at the evangelist's feet get in their pulpits, and go to getting sinners saved.

Men may talk as they please, but one thing is evident, the preaching of Zinzendorfianism does not get backsliders reclaimed, or sinners converted. God does not smile upon it. And Bramwell was certainly right when he said: "Its going to be the devil's big gun." There is a class of people who love to hear it preached, and their number is Legion on this coast. They took conviction for conversion, joined the church, lost their conviction, and now they will look you in the face saying, "I got it all at once." Poor deluded souls. They pass the house of God every prayer-meeting, on their way to the secret orders, dancing hall, theater and card table. I have preached the first blessing to this crowd, who were sanctified and regenerated all at the same moment, and every time they turned up their nose in disgust, and fought back with all their power. May God in his infinite wisdom open their eyes to the difference between conviction for sins, and the new birth. Unless he does they will not be dead a minute till they will get it all at once.

"LOOKING UNTO JESUS."

REV. B. CARRADINE.

NO. VI.

We must look to Jesus for guidance. With all the power of a splendid intellect, and the knowledge which experience brings, yet the child of God is still under the necessity of being divinely led and directed in the daily steps of life. This need springs from the fact of our ignorance concerning God's plans for us, our inability to understand people about us, and our lack of power to read the future, and know what is best for us.

The Lord has promised to lead the soul which will faithfully, patiently and obediently look to and follow him. He will guide, he says, with his word, his Spirit and his eye. All these three are mentioned in the Scripture, and show different degrees of nearness upon the part of the soul to God. There is an undoubted advancement from the "word" to the "eye." Just as well trained servants get so that they do not need to be spoken to at the table, but a glance of the eye will show them what is wanted; so the Christian first held in, and held back, and only able to go by explicit statements, comes at last to understand the movements of the Holy Spirit upon the soul, and finally walks certainly, triumphantly amid a whirl of duties, conflicts and perils, guided by the looks of Christ.

He has promised to guide us in all things, and lead us into all truth. The leading will not be violent, but very gentle; it will be a still, small voice rather than a thunder-clap; it will be recognized as a drawing rather than a driving, but it will be unmistakable to the faithful, devoted man of God, and will always bring one unto realms of spiritual rest and assurance.

A good thing to do, when duties seem to conflict, the road forks, and it is difficult to tell which of two ways to take, is to wait on the Savior in prayer and ask him to shine on the path he would have you tread, making it sweetly attractive to the soul, and at the same time put a kind of fog upon the other and cause it to have a forbidding appearance. Christ will do it.

We are convinced that he will lead us in every step of life; in business, pleasure, marriage, church relations and all, if we fix our eyes upon him and patiently wait for light and direction.

Anna Shipton tells us in one of her books how Christ allowed her to turn aside from her regular work to rest a few days in an Italian town, and write on one of her forthcoming volumes. She became so absorbed that she went beyond the number of days she first asked for, and suddenly discovered that her flying pen had lost its power, and that her brain had ceased to create. She was wondering about it one night while wakeful in bed, when a large bird, blown by the storm from the mountains, gave a scream near her window shutters, which sounded like the word "direct." Yes, said the convicted woman, that is just what I want, and have failed to ask for—direction from Christ, and on her knees in another minute came the impression she must leave the town. The next day, while speeding on the train, with a happy feeling of being in the line of duty, she led a man to God on the cars, which work also in time led to a still greater gospel work in another town.

We must look to Jesus for comfort.

We continually need it in such a world as this. The whole Race in its sinfulness and heart brokenness wants consolation for that matter. But deeper still is the need of the

Christian, who, hated by hell, cast off by the world, and misunderstood by friends, is certainly bereaved indeed if he has not Heaven to turn to for consolation.

But this comfort is to be received and enjoyed, and so deep and satisfying is it, that one possessing such a blessing can rejoice in the sorest tribulations of earth and time.

A distinguishing title of the Holy Ghost is the Comforter. Christ said He would send Him into the world knowing the paramount need for Him. The Savior also said, "I will not leave you comfortless, I will come to you."

Different from anointing, for special service, dissimilar to sudden influxes of energy and power to proclaim the Word, or make some notable stand for duty—is the sweet comfort with which Christ can fill the soul. Bringing as it does a perfect melting of the soul, tenderness of spirit, gladness in loneliness, contentedness to live, suffer or die, to be or do anything for Jesus—it is an experience so unearthly, so holy, so heavenly as to be beyond the power of verbal description. Jesus in some way takes the tired, grieved, hurt, lonely soul in His arms and comforts it.

We once heard Dr. C. K. Marshall say, with the tears running down his face, that since his mother had died he had found a place where he could go and cry out all his troubles and get perfect comfort, and that place was the lap of Jesus.

Once at a camp meeting I saw a business man who had been through great griefs and trials, suddenly obtain the comfort which Christ loves to bestow, while sitting disconsolately behind a large wooden column in the Tabernacle. The transformation was amazing! Who, when in sadness and loneliness does not love a dear one to hunt them up, and with hand and voice cheer and heal the aching heart? So Jesus found His grieving servant behind the pillar, and putting His arms around him, comforted him. Oh how the man wept! The fountains of the deep were broken up, his form shook under the emotion which filled him, while his face shone with the light and peace and holy calm of Heaven.

I have seen a father rough to his child, and beheld the weeping little fellow go to his mother, who with soothing words, tender kiss and embrace, and some promise of the morrow, would cause the child to completely forget his sorrow. The little tear-stained face would be turned up gleefully to hers, the tongue talk happily about other things, and the only sign left of the other experience would be an occasional catch in his breath, the last sighs of the almost spent breast storm. And so have I seen God's child struck by the world and deeply hurt; then I have beheld him go to Jesus and look up to Him, and at once get such calm of mind, comfort of heart, and forgetfulness of what had been said and done to him that the man's face glowed like a seraph, and any one could see that he had been caught away from the strife of tongues, the pride and wrath of man, and was hidden in the secret place of the Most High.

We all know what it is to seek human comfort and fail to find it when the heart is fairly breaking for sympathy. Some of us know what it is to lie awake at night with a great sorrow, or walk through the house while all are quietly sleeping, and have to wrestle alone with the trouble. The peaceful sleeping of the household intensifies the loneliness, and adds to the pang. You walk out on the street, and the whole town is asleep. Everybody is at rest but yourself. By and by you come back and sit on the steps of your own house, heartsick and solitary under the stars. How far away they seem!

Suddenly it occurs to you to look to Jesus, and instantly you are filled with a holy peace and comfort which would make words bend and break to describe. The tortured heart is at rest, the fever has been banished from the spirit, Jesus has come to comfort you! He had been waiting all along for His follower to look up to Him. He had not been asleep like the household and town, for His eyelids never slumber. As I have heard my mother, now in heaven, sing when I was a child,

"Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He, who never weary,
Watcheth where Thy people be."

Finally we look to Jesus for reward.

Beyond the approval of conscience, the smile of God, and the blessedness of godly living, we are told by the Bible not to look for our reward as Christians in this world.

The Scripture informs us that the world will hate us; that if we live godly in Christ Jesus we will suffer persecution; that men will say all manner of evil against us; that our good will be evil spoken of; and we will be as strangers and pilgrims in the earth.

More than this, we learn that the closer we live to God, the less will we be understood; while enmity will be encountered not only from the world, but in the church. We will be cast out of the synagogue, and deeper still, our foes will be they of our own household. The circle to whom we would naturally go for appreciative sympathy and reward is seen, under these words, to be steadily narrowing all the time.

To be in a spiritual experience above others, is to be a mystery to them; and not to be comprehended in matters of grace and religion, has been equivalent to the dungeon, stake and headsman's axe in the past, and means anything but an easy time in the present.

The price which Madam Guyon had to pay for holiness of heart, was her own beautiful head laid on the block of the executioner. The cost to John Wesley was mobs, slander and constant persecution. While to day a man who would enter the Holy of Holies in the Christian life, must lay down his reputation at the door, and consent to be ridiculed by the world, discounted and struck at by the church, misunderstood by his own household, and walk a lonely path to heaven.

In view of these things, the man who would look for reward for his faith and labor from sinners and even Christians, is worse than a fool, and doomed to bitter disappointment.

Tell them your hardships and trials for the Truth, and some few will listen the first time, but grow restless under a second recital, and yawn and count you a bore at the third.

But what we cannot find in men, we can obtain in Christ. He never turns a deaf ear to our words, or sends us away empty. He rewards both here and hereafter. He gives the overflowing cup, the anointed head, and a table spread in the presence of our enemies even in this world, as a kind of hint and type of the great unseen eternal reward. Our soul delighting itself as with marrow and fatness, our spirit kept like a watered garden, songs in the night, praises in the dungeon, companionship in the wilderness, opening heavens on Patmos, and Christ looking us up when we are cast out from the councils and company of the synagogue, is part of Christ's blessed reward in this world.

As for the reward at the last day, what pen can describe, or brush depict, or tongue declare the things which God has prepared for them who love Him. It is enough to stagger the imagination, overwhelm the mind,

and yet electrify the soul, and make men leap for joy to read expressions that are dropped here and there in the Bible, about thrones, crowns, kingdoms, glorious bodies, exceeding and eternal weights of glory, etc., which are but hints in themselves of the reward which Christ has promised to all who will be faithful to Him unto the end.

It is natural to look to men, and especially to friends and kindred for recompense and reward in the spiritual life, but it is a mistake to do so, for all that, and sooner or later all find this out. People are too selfish, or busy or burdened with their own toils and sorrows, to give the time to the consideration and proper treatment of cases which appeal to them for recognition and help. It is a bitter piece of knowledge to obtain, but a profitable experience when it comes, and happy is the man who does not sour in learning it.

We had best look to Jesus. We will not be disappointed there. We will get all the heart craves, and the life deserves from His faithful, loving, pitiful hand.

An old preacher was struck down suddenly with the pangs of approaching death. For the first few moments he was bewildered with the confusion and excitement of his family in the room, the fainting sensations of the body, and the dimness which came upon his sight. With a trembling, piteous voice he exclaimed:

"Where is Jesus, my old, true, life-long friend?"

Then with a sudden burst of sunshine in his face he said with a deep, contented sigh, "Ah here He is—and now it is all right."

If the writer before drawing his last breath and sinking into the grave was allowed to write or speak but three words to the world or church, to old or young, to sinner or saint, to the justified or sanctified, those three words should be "Look to Jesus."

The Temperance Work in Kentucky.

To F. H. Kerfoot, Geo Darsie, L. L. Pickett, H. K. Taylor, E. B. Hill, M. S. Fulton, J. H. Beauchamp, J. W. Lewis, J. C. Frohne, and others, of the Inter-denominational Temperance Committee of the great Christian denominations of Kentucky.

DEAR BRETHREN: Your appeal to "all lovers of temperance of every name or party in Kentucky," I trust will arouse the great moral majority of the State to active work, so that no party may nominate a candidate for the legislature that cannot be relied on to do all in his power, if elected, to secure to the people of Kentucky their constitutional right to vote by counties, when they wish to do so, as well as by precincts, as to whether they will have "bar-rooms" in the county or not.

I united with the ministry and many lay members of the churches in Middlesboro, Bell county, where I was pastor at the time, in a petition to the legislature. While the memorable struggle was on at Frankfort, between your Christian Committee and the whisky lobby, as to whether the lower house should be induced to take from the Order of the Day and vote on your measure or not, and we did not fail to note, that that body refused to take from the order of the Day your all-important measure, but ignored Christian sentiment and constitutional rights, the manifest will of the great majority of the great State of Kentucky—yes, the wealth-producing, law-abiding, tax paying, society-building yeomenry of this splendid civilization had bowed down at the shrine of the most ruthless, unrighteous, man destroying, God defying, presumptuous usurper that ever cursed Kentucky or any other commonwealth or

country with its baleful presence. Every citizen is recreant to the sacred trust of citizenship, who stands idly by any longer, or flies from the conflict while the monstrous despoiler stalks into and dominates our Capital, grinding to powder under his tread, that which gives Kentucky her prestige in war, and her culture, refinement and progress in peace. I trust your committee will not delay to adopt some means that will lead to a moral uprising of the people in every county of the State, and if necessary, that you will call a convention of the ministry of all the churches throughout the State to devise plans whereby every county shall be thoroughly canvassed, and every preacher become a canvasser for this moral reform at the ballot-box, which can be accomplished by arousing the moral citizenship to vigorous participation in this primary and convention work in their respective counties and parties, and by this means only can the reform come; yes, when the moral majority in all parties, and in every county, determine that none shall be nominated but men who will represent rather than misrepresent the parties, the counties and the commonwealth.

Let politics, parties, counties and the State, be elevated by elevating our selections for law makers. For the shameful servitude (at the Capital) to lobbies, is the result of that delusion among Christian men, that politics is necessarily corrupt. No, politics is necessary, but corruption never. Under that delusion politics has been largely abandoned (by the better classes of men) to the professional politician who, of course, sees his opportunity and takes charge of primaries and conventions, and then nominates and elects a legislature by programme, in the interest of whisky, and by whisky, and so whisky runs the parties, the counties, the commonwealths, and the country, and is able to dictate everything, because moral men will not rise up and assert their rights. You need hunt no other reason nor remedy, they are right here.

This temperance phase of politics is largely moral, and should be touched at every point by the preachers of morals, whoever they may be; yet it seems that the ministry should not enter the arena of party politics, nor should any Christian for that matter so enter it as to do a narrow partisan service, much less one of immorality; but where the issue is one of morality, neither minister nor layman can fail or refuse to take part without the sin of omission and the dishonor of cowardice. Yes, Christianity must be infused into politics, but politics into Christianity, never; and Christian men must enter politics, for God ordained civil government, but not for the devil to run it.

Christians must control politics or it is not a Christian government, not a Christian country. Away with our cant, for Christianity cannot be cowardly, "the righteous are as bold as a lion," and "perfect love casteth out all fear."

A preacher need not stay out of a political convention because he is too good to go in, but because his peculiar separateness unto the gospel forbids his partisan relationship in any phase of life, save where there are moral involvements that demand it. It is the partisan feature alone that pains him, and not a moral one. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

I incorporate those ministerial restrictions because I stand ready to help in this canvass, but not to go into any partisan political convention, all understand that with Christ we,

the ministry, are the servants of all men, called to minister to all against all evil, and against all evil in all places, and irrespective of all parties.

We should not seek to change men's political views in our participation in this temperance campaign, but change their moral actions in the exercise of the sacred rights of suffrage. Nor should any regard us obligated to participate in party political conventions, etc., simply because we come in and touch at the moral points of the campaign. Though we be citizens, yet we yield up to others many rights for the kingdom of heaven's sake. It is not politics that good men should fear, but party servitude. This does not mean that there should be no political parties; by no means does it, for there should be parties, but they must be moral to serve the people. The wrong men have them is the trouble. A brave and watchful morality alone can keep them moral. "Eternal vigilance is the price of liberty." Yes, preachers are not too good for political conventions, nor would attendance necessarily hurt our morals; and especially so, if all the good citizens were there when they ought to be, for these would make it good, like a convention should be.

And now, inasmuch as our legislature so adroitly—on purpose—failed, or refused rather, to take your temperance measure from the Order of the Day, when victory was so near, but did unblushingly discriminate against the temperance measure in favor of one to give rewards for "fox scalps" (the poor fox having no moneyed lobby to back him); Therefore, be it resolved by the moral majority of Kentucky, that such legislative crookedness shall be rebuked, and that the means to that end is that we take some fox scalps ourselves, and that the time has come to take them. Let us go to with our political scalpers.

JNO. R. PEEPLES.

The Holiness Mission Fund.

This fund is growing steadily. We are now getting in position to select one or two workers and send them to the front. We hope to do this within the next few weeks. When the workers are in the field the holiness people will not allow the work to drag for want of funds. But we urge our friends to send in their offerings as soon as possible and thus hasten the work. We should plant missions in every city at home, and send missionaries to every country that needs the gospel of full salvation. We acknowledge receipt of the following sums:

Previously reported, \$206.15; Mrs. Ann Shipman \$1.00; Mrs. M. A. Pretlow \$1.00; J. F. Barres \$1.00; Miss Soc. Moreland, Ky., \$2.20; A. W. Smith \$2.00; Sallie Thompson \$1.00; O. P. Johnson \$2.00; W. G. Airhart 75 cents; A. Lover of the Lord, \$1.00; Rosa Collins \$1.00; A. R. Scruggs \$1.00; Mrs. M. J. Coker \$2.00; Mrs. E. McKnight \$2.00; Mrs. Bettie Bailey \$2.00; Three Friends \$2.50; Mrs. Martha Labaney \$2.00; Mrs. Marvel Rhyne \$1.00; Mrs. Addie V. Dooley 50 cents; Mrs. W. S. Barefield \$1.50; Mrs. J. E. Addison \$5.00; J. M. Ragland \$1.00; E. M. Price \$2.00; Mrs. E. E. Wimp 50 cents; Geo. H. Hammon \$10.00; S. J. Hines 50 cents; D. F. Redding 50 cents; T. L. and Lena K. Adams, \$5.00; Mrs. Annie Rice \$1.00; G. S. Hickey \$1.00; Mrs. Laura Baldridge \$1.00; E. K. Townsend \$4.00; J. W. Baird \$1.00; Lennie M. Smith \$1.00; A. Friend \$1.00. Total \$268.10.

We have recently sent out statements to all whose time has expired. We sincerely trust that all will favor us by renewing promptly. This will greatly aid us and will not seriously inconvenience many of our subscribers. We have tried very hard to keep from making any mistakes in sending out these statements, and if any have crept in, we will take it as a great favor if our friends will kindly write us and call attention to it. We have tried to be accurate and it gives us real pleasure to correct a mistake when our attention is directed to it.

"TO BELITTLE THE CHRISTIAN AGENCIES."

GEO. W. BUGH.

Dear Bro. Arnold: In your opening up a free discussion on pre and post milleniumism, I have recently feasted on "Inches of Inspiration." When the last article was read our tears started in anticipation and hopes of Christ's sure coming. I also read the article by Bro. J. P. Hamilton, evidently a post-milleniumist.

In quoting from the able Dr. Steele, the above words appeared. We confess we were pained at this mistaken view, however sincerely given. Now, as to how, when or in what manner Christ will come, or to just what he will do when he comes I am less concerned. I am simply earnestly waiting and steadfastly looking to heaven for his coming. As to the election of saints, it matters not to me whether by the atonement it embraces all humanity or those only whom God knows will repent. The two hinges on which the door of glory is swinging, are faith and repentance.

The above is a shadow or misconception of truth. Now, let all sides be honest. We frankly admit extreme views on questions of futurity may occur in the wisest of us. But to settle a question so grave, let the sweetest spirit be very cautious. I will call attention to Rom 1:16, "I am not ashamed of the gospel of Christ, for it is a power of God unto salvation to every one that believeth." Here is an omnipotence [Gr. *dynamis*] connected with preaching the gospel, that is capable of saving the worst, last and most degraded one that ever has received life on the earth. It is an agency that reaches at least down to the gates of hell, and the Holy Ghost is back of it. He who created all things and by whose power all things subsist, can also save all things. We have the right to pray and work to this end. Hallelujah! But Design and the gospel say, "Every one that believeth." Now let us behold the option of men spurred to disbelief by the spirit of self, uncleanness and the devil. John says [Rev. Ed.], "The whole world lieth in the evil one"—1 Jno 5:19.) You see, my precious and dear brethren, the devil is let loose in this world; he lays claim upon all, and while the Holy Spirit is tenderly wooing men to righteousness, a better choice and life, simply granting power to them who will receive it, the devil is persuasive by innate authority, and he is as stubborn as his hellish nature can make him. Man to be saved must tear loose from the grasp of the spirit by faith, which by nature men will in general not do. If we preach the gospel as a witness to all nations we do well, but to overcome the minds of men, which God will not do, we cannot. Hence we will never see an all sweeping revival on earth before the devil is bound. The agencies of God are wanting in nothing, the designs of God in all this are holy and just. For free agency is on the throne as a gift of God. The trouble lies in man, which trouble God can remove, and will remove, but not by the gentle wooings of his spirit. It is "whosoever will" in this gospel dispensation. No, my dear brothers, we do not belittle the agencies of God; we esteem them, but God will use them as he wills.

Let sinners believe, and they have every power in heaven at command that is necessary to salvation. The Almighty Arm is under every helpless pillow to raise it as soon as the heart cries "Amen."

Missionary.

"It is dreadful to contemplate the awful responsibility of the church of Christ with

regard to the unoccupied fields which have never heard the gospel of salvation."

I have just read the above words from the pen of Bro. H. W. Dugdale in the PENTECOSTAL HERALD of February 3, 1899. This awful responsibility, I firmly believe, God has laid on the holiness people, who are the true church of Christ. Whether hid away among the different denominations or organized into bands, or working on the independent line, none of us can escape this great responsibility. Within the last few years the Lord has set apart and sanctified a holy people in this great Republic of ours, to carry the last call to the islands of the sea, and to the millions of the East, who are still in the darkness of paganism. Buddhism and the many isms of the False Prophet, God in his wonderful providences, has in these last days of the nineteenth century, opened wide the doors of the nations who, for ages, have been bound in chains of spiritual darkness, through the neglect of a cold, worldly-minded church. According to late estimates, there are over five hundred thousand professors of holiness in this country. With a very little self denial, this army of the Lord could take the world for Jesus in a few years. "Therefore, holy brethren, beloved of the Lord," let us lay up in store for the service of our God the moneys we now spend for tea, coffee, gold and silver ornaments, costly apparel, snuff, tobacco (if it be possible that a sanctified soul can use the filthy weed, which I am constrained to believe it is), for a dear brother minister of Christ, confessed to me but a few days ago, that his tobacco bill run up to \$25.00 per year. Brethren, this should not so be; let us all remember the words of the Captain of our salvation; "If any man will come after me let him deny himself and take up his cross daily and follow me."—Luke 9:23. Let us all deny ourselves of the unnecessary things. To the value of five cents daily, at the end of twelve months the magnificent sum of (\$9,125.00), nine million one hundred and twenty-five thousand dollars could be placed in the hands of holy men and women who would gladly give their time to look out from among the brethren; consecrated and Spirit filled souls as were Stephen, Barnabas and Saul of Tarsus, who would carry the glad tidings of great joy to the uttermost parts of the earth, and soon the victorious shout of God's redeemed millions would awaken a sleeping world with the startling cry, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever." Dear brethren in Christ, let us be up and doing. "The King's work requireth haste."

Your brother, sanctified by the indwelling Christ.
G. W. MILLER.

The Meeting at Chaplin and Else.

The above meeting of three weeks' duration closed March 2d. It was the best meeting held in Chaplin for many years, so the people say. The preaching was done by Rev. H. B. Cockrill, and it was well done. He is a good preacher and a good man. The church, doubtless, would have said, get some one else, if it had been consulted, but now as it is over, and results are seen, all say Cockrill was the man. He is uncompromising with sin in the church and out of the church, but fights sin with the gospel. He don't make assertions simply, but proves them by the word. After having had him in my home for three weeks, I can say he is a man of God. I can heartily recommend him to those wanting help in revival work. I had somehow the idea that Cockrill was a hobbyist and would

not do in a revival, but I do not know a broader and sounder man in Methodist theology than Cockrill, so far as I am able to judge. I do not say that all the people like him; but I do say all the good people in this country who heard him, of all denominations, love him. Another good thing about him is, he does not try to hurry the meeting nor to get penitents to say they are saved when they are not. Nor does he call men sinners if they are converted, but puts as much stress on conversion as any man I know, but urges all who are converted to go on and get sanctified. I have written thus about him because I had the wrong idea of the man; and it may be some one else has the same idea, if so I want to say you are mistaken. I did not expect to say so much in praise of Cockrill when I took up my pen, but all I have said is true. The visible results of the meeting: Fifty or more conversions, reclamations and sanctifications; thirteen additions to the church, with more to follow, I am very sure, Methodists, Baptists, Presbyterians, Reformers were converted and testified to the witness of the Spirit.

In some respects I suppose I have the best people here in the Conference, but there is room for improvement still. Our third Quarterly Meeting will be held here the first of April; we are praying for a good time. Our new presiding elder, Bro. Pollitt, is very much beloved by the people of my charge where he has gone, and it is being echoed all over the district that he is the right man in the right place. I would like to say just here our former presiding elder, Dr. W. F. Vaughan and wife have the prayers and sympathy of all the good people of this circuit in their sorrow and affliction. No man was ever more highly esteemed on this district than Dr. Vaughan. I am sure every preacher that ever had him for presiding elder loves him. He preaches as no other man could if he were to try. May God sustain and comfort him and his in this sore trial.

E. H. GODBEY.

Distributing Tracts to Promote Revivals.

We often hear it said that among the means necessary to promote a revival is Christian work, and it is true. But there are different kinds of work. Perhaps not the least important is to scatter good gospel tracts in a community. It is well known that some Christians do this kind of work, and that revivals have followed in consequence. Often a tract given to an unsaved person will make an impression that a sermon might not do, and then, how many need tracts because they will not go to church to hear sermons.

A man who wrote to me for tracts, said: "I want to seed down the town with them before our meeting begins, believing they will help the meeting." Ten cents will secure you 150 pages of brief, pointed tracts; or 300 pages for twenty cents.

Oh, who will help to sow the seed
That lost and guilty sinners need,
And which revival fires will feed?

A. W. ORWIG,
66 Sayles St., Cleveland, O.

FILLMORE, ILL: A mighty upheaval at this place. The whole town and surrounding country is being moved. Seekers every service. The churches are getting a sifting which they sorely need.

Bro. Ruth is at his very best; will report later on; will get subscribers for the HERALD here. Some already take it.

We begin at Donnellson, Ill., the 20th. All for Jesus.
LUTHER ROBINSON.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 2, 1899.

The Raising of Lazarus.
John 11:32-45.

BY REV. W. B. GODBEY.

32. This was the fourth day when Jesus arrived from Perea at Bethany, halting at Jeremiah's fountain in the immediate suburbs. Martha, having already met him, and returning called her sister Mary, who now falls at His feet, exclaiming: "Lord, if thou hadst been here, our brother had not died."

33-34. The pure, sympathetic humanity of Jesus here groans in deep agony while He says: "Where have you laid him?" They say: "Lord, come and see."

35. "Jesus wept." Now the pure, tender humanity gives way to copious tears, weeping bitterly, exhibiting a most remarkable contrast with Omnipotent Divinity, who proceeds at once to raise him from the dead, thus manifesting most obviously the two natures of our wonderful Saviour. The humanity weeping, and the Divinity calling the dead to live again.

36. "Then said the Jews, Behold, how he loved him!" We have exhibited the two words translated "love" in the English Version, *i. e.*, *phileo*, the love of friendship, and *agapao*, divine love. Here where it says Jesus loved Lazarus, we have *phileo*. He loved him as a friend. Where it says, he loved Mary and Martha, it is "*agapao*," *i. e.*, divine love. While Jesus was always free from carnality, yet this word applied to Lazarus is currently not simply for the love of friendship, but carnal affection; while *agapao* never does mean carnal love, but only spiritual, constituting the very essence of Holy Ghost religion. Hence, in the application to Mary and Martha, all criticism is disarmed.

37. The Jews were astonished that He wept so when he had permitted him to die.

38. This deep groaning in spirit is a continued manifestation of the pure, tender humanity, sympathizing with the weeping sisters. Meanwhile, the Divinity raised him from the dead. I was in this cavernous tomb of Lazarus when I visited the house of Mary and Martha in Bethany.

39. Jesus says to them: "Take the stone away." Martha, the sister of him that was dead, says: "Lord, now he smelleth; for he is now dead four days."

40. Jesus said to her: "Did I not tell you, if you may believe you shall see the glory of God."

39-44. As Lazarus had been dead four days and putrefaction had made great progress, this is regarded as the greatest of all the miracles performed by our Saviour while on earth. The symbolism of this transaction is glorious, the resurrection so grandly symbolizing regeneration and the removal of the grave clothes typifying entire sanctification, the two works of grace indispensable in the plan of salvation. All sinners are spiritually dead. Eph. 2. Regeneration is simply the resurrection of the dead human spirit into life, as the Greek says "creating life," *i. e.*, the Holy Ghost in regeneration creates the life of God in the dead soul. When Lazarus came out of the tombs he was wrapped all over in the loathsome, polluted grave clothes; his face being bound with a napkin. In this condition he could neither enjoy life nor be useful to others. Therefore, it was indispensably necessary that he be "loosed and let go." Even so every soul raised from the dead, *i. e.*, born of the Spirit, must be "loosed and

let go," if he would enjoy spiritual liberty and be useful to others. This is the reason we have been nineteen hundred years conquering the world for Christ, which might have been done in a generation. Matt. 16:20. It is because the Christians are in the vast majority bound up with the grave clothes; *i. e.*, the habitude of this world, pursuing many habits peculiar to the land of death, and so unsuitable to the land of life and peace, *i. e.*, tobacco using, jewelry wearing, needless ornamentation and many things peculiar to this world. Wonderful is the availability of one person, when fully given up to God, so as to be free as an angel. Very few Christians are really free. So long as you have any of Satan's starch in you, the grave clothes are on you. You must be free as Gabriel if you would reach your full efficiency for God and humanity. Entire sanctification alone can remove all of the grave clothes and secure to you this glorious spiritual freedom enjoyed by so few. Reader, have you been raised from the dead? Have all the grave clothes been taken off? Sister, are you perfectly free to speak for Jesus at home and abroad? If not, you still have the napkin bound around your jaw. Jesus commands your perfect freedom. So be sure you hear His voice: "Loose her and let her go." The churches abound in dead members, while the few who are resurrected generally still have on the grave clothes, so they cannot do much for God and humanity. George Fox said one Quaker was enough to light up the whole country ten miles around. John Wesley said one sanctified, meant ten converted, because he is certain to convert that number.

Pentecostal Mission, Birmingham, Ala.

My dear Brother Morrison: In compliance with your request to give you a line on the work here in Birmingham, I snatch a few moments amid the rush of duties to do so.

"There was the power that descended at Pentecost, or sanctification, the "Pentecostal Blessing," "Pentecostal Light" "Pentecostal Sanctification" "Pentecost Herald," also your juicy, meaty paper, the "PENTECOSTAL HERALD" that many of us have read each week, and now have the "Pentecostal Mission," in which God through his power manifests himself to precious souls. We rejoice that up and down the land to day God is raising up to himself "Pentecostal Preachers and Churches" to spread his glorious full salvation. O that they may continue to multiply; Amen.

As this new year opened on us, so through the kind providence of God we were enabled to open our mission which is in a large three story building one hundred and forty feet deep, in a central location, within a few minutes walk of court house, post office and depot. The heart of the city and in the midst of its sin.

As you walk up Second avenue you cannot miss it, for as you near Twenty-second street you are attracted by the music and songs wafted on the evening breezes; you look and see "Pentecostal Mission" in bold letters; why yes, this is the place where those people gather who believe and preach the Full Gospel.

Well, lets go in; to the right is the office and book department. To the left, reading room, and looking toward the rostrum is the audience room, clean and sweet, with mottoes and pictures on the walls; seating capacity of about three hundred. To the right of the pulpit a door leads into the restaurant, for, as many believe, the shortest way to some people's hearts is through their stomachs. Here we give a man a bowl of soup and a sandwich

or coffee for five cents, and oftentimes we find them "sure dead broke;" if worthy, we give it to them for nothing. On the first floor is the dormitory with accommodations for fifty cots which costs a man ten cents a night; if he wants a bed it will cost him twenty five cents. Often they have to pass in on "dead head tickets" and many this cold weather were glad to lay down on the benches in the mission by the stove. The upper story is occupied by families.

We have in view a Rescue Home in connection with our work. A large building in the suburbs of the city where we will take those women who will give up their sin life, (there are quite a number who are waiting for deliverance). We think it is best to get them away from evil associations—with the pure air, with a new life. We will have a number of sewing machines, bring stuff out from the city to be put together. A little laundry, also lessons in house-keeping, etc. For open air and exercise, a truck patch, poultry raising and dairy, thus enabling them to help themselves and pay expenses.

Our Gospel Wagon is on paper as yet, but we have a light wagon belonging to one of the workers at our service for holding our street meetings, which proves to be a great help to mission work. God's seal is on the work. From the first meetings souls have been saved and believers quickened to a new life. Glory! May it continue to be a centre where souls will find deliverance. We have found many who were reached and are the fruits of the labors of workers, namely, Bros. Huckabee, Carradine and Sister Hall. Some are steadfast, but alas! through mistakes and misunderstandings on the part of workers, and their own negligence, many have fallen away, leaving the field in a very distracted condition. Thank God he is enabling us to gather the fragments together and the prospects for a glorious work are very bright. O, may the dear Lord put his shield around us, and may the devil "hands off." Never may there be a repetition of the past. Amen. The most important meetings are the holiness meetings, especially the Pentecostal meetings on Sunday afternoons at 2:30 o'clock, which are increasing in number and power. Large numbers seeking the light, and under conviction. These are of all denominations. Our meetings are held every night at 7:30; Tuesday afternoon at 2:30, teaching on higher life; Friday at 2:30, divine healing; and Pentecostal meeting Sunday afternoon at 2:30, to which a cordial welcome is given to any of the workers and readers of the PENTECOSTAL HERALD, passing through our city. Seeking an interest in their prayers for this little work of faith, yours in Jesus, under the blood, REV. ROBT. G. PIKE, Supt.

TO THE HERALD.

ANNA RAMSEY—LADY.

To me the HERALD is a welcome guest;

It oft brings me news from friends of former days,
And how they have been so abundantly blessed
By the gracious Lord in many ways.

It tells how they have so earnestly wrought
In the vineyard of the Lord,
And of numerous souls that have been brought
From darkness, by God's own holy Word.

Dear HERALD, may you in power continue to grow,
And your glorious mission fulfill.
May your pages be ever aglow
With precious truths earnest hearts to thrill.
CONFEDERATE, KY.

Dr. Caradine in Colorado.

Rev. B. Caradine will visit Colorado, commencing a ten days' meeting April 7th in St. Jame's Methodist Episcopal Church. Two services will be held daily, at 10 a. m. and 7:30 p. m.

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EDITORIAL.

REV. H. C. MORRISON.

THE BAPTISM OF THE HOLY GHOST.

CHAPTER II.

CONTINUATION OF FIRST PROPOSITION.

The disciples had not followed Jesus long until He confirmed John's testimony concerning himself. It was on the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come unto me, and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified."

From these Scriptures we learn that the Holy Ghost was to be given to those who believed on Christ. This gift of the Spirit was not limited to the apostles. Notice the breadth of the promise: "If any man thirst" * * * "He that believeth on me," * * * "They that believed on Him should receive." This promise takes in all believers. It is a narrow and unscriptural view that limits the baptism of the Holy Ghost to the apostles only. These plain words of Jesus, "Any man," "Him that believeth," "They that believed," sweep all barriers that men would erect between God's children and the baptism of the Holy Ghost and teach unmistakably that this divine baptism is for all of God's children. We notice that Christ repeats the promise of the gift of the Holy Ghost in John 14:16.

Jesus had just said to his disciples, "Whither I go ye cannot come." This filled their hearts with sorrow, and He comforted them with those immortal and sure words of promise, found in John 14, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you I will come again, and receive you unto myself that where I am there ye may be also."

But God had provided still more fully for their comfort, and Jesus said to them, "If ye love me keep my commandments and I will pray the Father, and He shall give you another comforter, that he may abide with you forever. Even the spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth him; but ye know him; for he is with you, and shall be in you."

In the twenty sixth verse of the same chapter, Jesus tells the disciples that this Comforter whom the Father will send is the Holy Ghost. It was after the resurrection, and just before His ascension, that Jesus

further confirmed the prophecy of John, and the promises which he had previously made his disciples—See Acts 1:4,5, "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

These words are plain and easy of comprehension. *Command* and *promise*, could not be more specific.

The pledge of the gift of the Holy Ghost, of which the disciples have heard so much, in which they are bound to be so deeply interested, is vouchsafed in unmistakable language.

In obedience to the *commandment*, and with faith in the *promise*, the disciples tarried at Jerusalem. The protracted waiting in the upper room while ten days passed by, shows an obedience and faith in the early disciples which modern, impatient professors of discipleship will do well to imitate.

No doubt in these long days of waiting by the faithful hundred and twenty, there is a valuable lesson for us. There must be in the disciple of Christ a spirit of genuine submission.

When Christ gives a commandment to wait, and promises a blessing for those who do wait, we must learn to wait, and to wait without murmur or complaint until the promised blessing comes. The disciples waited, and not in vain, for, "when the day of Pentecost was fully come, they were all with one accord in one place." How fortunate they were "with one accord." No rebellious spirit, or unbelieving heart, broke the harmony of that glad, humble, patient group, who waited in the upper room.

There is a peculiar blessing in the *mutual* faith of those who love the Lord. In R.m. 1:11,12, Paul says, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. That is, that I may be comforted together with you by the mutual faith both of you and me."

Those who do not believe in, or seek for the Holy Ghost, but rather oppose those who do, will not know the damage they have done the church, or the hurt they have been to the cause of Christ, until the books are opened at the last day.

The inspired record says, "And suddenly (Reader, mark that word '*suddenly*.' It is thus that the Spirit comes upon believers) there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." John's prophecy was fulfilled, and Christ's promise was kept, in this wonderful baptism of the Holy Ghost. Without doubt John was a true prophet, and Jesus of Nazareth is the true Messiah, the world's Redeemer. The disciples are confirmed, the world is convinced, sinners are convicted and three thousand souls are converted on the spot.

Lest some one should say this baptism of the Holy Ghost was only a temporary gift to the church, or a special gift to the early Christians, God, in His wisdom, put into Peter's mouth words that are plain and unmistakable. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

These words of Peter were addressed to the three thousand who, being pricked in

their hearts, had said, "Men and brethren, what shall we do?"

St. Peter encourages them with the following words of assurance: "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call."

Could a promise be stated more plainly, be more comprehensive?

The baptism of the Holy Ghost was for the eleven apostles, for the one hundred and nine persons in the upper room with them, for the three thousand to be bestowed after they had received remission of sins, for the children of the three thousand, for ALL that are afar off, even as MANY as the Lord our God shall call. The word "call" here evidently means convert, or pardon, or regenerate. Even as many as God shall regenerate, have the promise of the baptism of the Holy Ghost.

Beloved readers, with these plain Scriptures before us there is but one reasonable conclusion at which we can arrive and that is, that in the great scheme of human redemption, God has provided that all of his children may receive the baptism of the Holy Ghost.

Permit me to close this chapter, by addressing to you the words of the Apostle Paul to the young converts at Ephesus:

"Have ye received the Holy Ghost SINCE ye believed?" If not, it is not because there is not abundant provision made in the atonement, and oft repeated promises of such a baptism contained in the Scriptures.

Indian Village, La.

DEAR BRO ARNOLD:—As I see nothing in the dear HERALD from this portion of the vineyard I wish to pen a few lines if I may be allowed space. The doctrine of holiness, up to about two years ago, was a mere byword here, but since that time, we have had two men sent by the Father, who preached and established the dear old doctrine in the minds of a great many people. And, better still, the Holy Ghost has established it in some hearts, and others are longing to be made whole. Those two men are Bros W. T. Currie and John Paul. The former held two meetings for us and the latter one, both with glorious results, such as is mentioned above. I want to say that those meetings were not held without opposition. The devil marshaled his forces and brought them to bear, but glory, the Lord prevailed. Many will stand in the congregation to day and bless God for having sent those two men here, and, better still, the work is not finished. We hope to have another meeting this year that will by far excel either of the former meetings in power. We did expect Brother Paul to conduct our meeting this year, but it seems that he has gone out of the evangelistic work and has taken local work at Atlanta, Texas, so I see in the HERALD. We pray God's blessings upon Brother Paul and his good wife, and their work in the Master's cause.

I believe the Lord will greatly multiply the blessings on Bros. Currie and Paul for the work done, and the great good accomplished here. And now, dear brother, I want to say that if I am any judge at all, this country is now ripe for a full fledged holiness meeting. We read the dear old HERALD down here and profit by it. We see the great good that is being accomplished by the holiness preachers, which has no comparison among other preachers. I ask all the readers of the HERALD to pray earnestly for us as a people, that we may have another meeting, and that the Holy Ghost may come with His sanctifying power and fill all hearts with all the fullness of God. If this finds favor I will write again sometime in the future.

Yours in Christ, JAMES M. GRIGGS.

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EDITORIAL.

REV. H. B. COCKRILL.

NICODEMUSES NOT ALL DEAD.

Nicodemus was a man who had evidently exhausted on himself all the benefits of a splendid, God-appointed form of religion, but it had left him where it found him, as is shown by the conversation between him and our Savior. He was moral, religious and smart (intellectual). But he lacked, utterly, that inward change, that heavenly light and power that transforms the inner man into the image of God. So Jesus, striking at the very root of the matter said, "Ye must be born from above."

It was as if our Savior had said: "With all your accomplishments and religious observances, and moral standing and intellectuality—being a ruler of the Jews—you are without God and without hope in the world." For, "not by works of righteousness which we have done, are we saved, but by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly." No form of religious service, however beautiful, and no height of moral attainment possible to man, can fit a soul for heaven. To see the kingdom of God, you must be born of God.

We reason that, if Nicodemus needed to be born again in spite of all his culture and morality, and religiosity, how much more the multitudes who have not so strict an outward life of righteousness as he possessed.

Can a man be as moral and cultured and intellectual and religious under the Christian scheme and yet be as destitute as Nicodemus of vital godliness? Undoubtedly he can. There are myriads who adhere to the form of Christianity, but who are utterly ignorant of the saving power of God in the soul. They know no more of the new birth than Nicodemus. Their questionings would be as absurd as his should they become awakened to ask at all.

As to Nicodemus coming to Jesus by night, we never felt warranted in basing upon this incident the charge of cowardice. He probably sought Jesus at night because he supposed he would be more likely to get a satisfactory interview with him. But after all, it would have looked more like business if he had made his confession and inquiries openly in the temple.

The pressure on Nicodemus was very great. In coming to Jesus at all he was compelled to break away from the most powerful party spirit that ever held a sect of people together. Every thing pharisaical antagonized Jesus and his doctrine, and Jesus antagonized every thing pharisaical. His most scathing rebukes were hurled against them. He was relentless in exposing their hypocrisies before the people and they in turn, sought how they might kill him. These Pharisees had posed as the truly favored of God, and now to be told that they were utterly destitute of that favor, a sect of hypocrites, was more than they could stand. The struggle was fierce. Nicodemus in coming to Jesus had to cross this gulf that separated him as a Pharisee from Jesus with his teaching of an inward light and power from above. The possession of which only constituted the true badge of favor with God.

In coming into the presence of Jesus, Nicodemus opened the conversation with a remarkable confession. Though himself a

teacher he calls Jesus, "Rabbi," as though he would say, "I am older than Thou art and a teacher of long standing, but I have come to be taught of Thee, for Thou hast a power with God, a miracle working power, that neither I nor any Jews have, and I conclude that thou has come from God." Verily a good confession.

Jesus assuming the teachableness of Nicodemus from the confession he makes, launches at once into the very marrow of gospel truth, saying, without preface or apology, "Verily, verily, I say unto you, except a man be born of God he cannot see the kingdom of heaven."

The great aim of Jesus here is to show that the transition from sin to righteousness, from the animal to the spiritual kingdom, is as marked as that of a natural birth—indeed is a birth—the one as much as the other.

There are no doubt thousands of church members in the various denominations,—more in some than others,—who know nothing more, and never knew any thing more, of Jesus than Nicodemus here confesses. They have confessed Jesus in one form or another at church altars, but have never really been regenerated by the power of God. Many of these have settled down to the belief, or rather unbelief, that there is nothing more in religion than an empty profession. But we also believe that if the vital truth of the new birth could be properly brought to others that now are in darkness, they would receive it and be saved. Not only should we press home upon converted people the necessity of being entirely sanctified, but on all nominal church members the necessity of being born of the Spirit.

Another Letter From Brother Sarmast.

WILMORE, KY., March 17, 1899.

The following is a private letter from Bro. B. L. Sarmast to Bro. E. T. Raney, and also some extracts from letters written to me, and for the HERALD.

It may be well to say, lest the people should think we were not sending him money, that it takes over a month for a letter to reach him. These letters were written before he received the money that has been sent to us from time to time for his relief, which accounts for his making no mention of it. We are truly grateful to God and to the people for the help we have received from them. While mentioning this I want to speak of some Sunday-schools in California that have taken up collections for Bro. Sarmast, and some good sisters in Bowling Green, Ky., who sent money, but gave no names.

We are more in need at present for means to publish Bro. Sarmast's book than anything else. If, when you are sending money for him or the starving ones in that land, say five or ten dollars, you will give one dollar of it toward procuring a copy of his book, it will be a great help. One dollar now devoted to the publication of the book will be worth five dollars later on. Hope you will respond to this call. Thanking all who have contributed to this work, we pray God's blessings upon you.

Surely some of our good evangelists who are preaching to thousands and staying in good homes, surrounded by plenty, can take a collection for this man who preaches the gospel when he is so hungry that he has to sit down sick before he finishes a sermon. God help us in this land. Let every one who reads this, read also I John 3:16, 17.

Yours for the lost in other lands.

CHAS. H. NEAL.

BRO. SARMAST'S LETTER.

OROOMIAH, PERSIA, Jan. 20, 1899.

Dear Bro. Raney: I was very glad to receive a

letter from you, and I was in great joy of salvation when it was given me. I was preaching, and after I read it asked the prayers of the few Christians that the dear Lord may bless you and all Christians over there. I am sure that God will hear the prayers of poor Christians like us over here. While we are very deficient in many things, we have Jesus with his fullness in our hearts.

We are having a very good time here. Of course we cannot conduct our services in the same way that you do over there, but we do all to the glory of God and for the salvation of the numberless sinners that are going to hell because they have no opportunity of hearing the word of God.

I have written about this horrible famine in this poor land, and we are praying to God to save our life. No one knows what will be the end of this curse. Hundreds are dying every day, and many of the perishing have property, but cannot get anything for it. People don't care to buy anything, as everybody is trying to save his own life. Many times I have gone to preach with not enough food to strengthen me for the work. The other day I was very hungry while preaching. I sat down, and my face turned pale. I was six miles from home and it took me five hours to get back. What shall we do? I cannot tell you with the pen how much we are suffering at the present time. I wonder what those Christians who are able to help these suffering ones will say when they stand before God at the judgment, and are reminded of the command to help the poor and needy. I am sorry that some Christians who know this command are satisfying their own needs, but not the needs of others. May the Lord help those who have no love for others.

The other societies are doing very good work for their own people. We are depending upon God, heaven and holiness people over there. We now have a church of twenty-six, and more than half are sanctified wholly. My two fellow-preachers are sanctified, and doing a very noble work. Of course we need the prayers of all you Christians, but more than all we need at present bodily support. If we are thus supplied we will be better able to supply the spiritual need. I have borrowed sixty dollars for my fellow preachers. I am now in debt three hundred and fifty dollars.

Last Sunday I preached to two hundred and sixty. My subject was "How to Become a Christian, and Why Christ Died?" One came to me and took my hand in his and promised to live a Christian life, and asked me to pray for him. I do thank God that he gives me his Spirit that aids me in giving the truth to dying souls that are ready to believe. What could I do without his Spirit? How I need the prayers of you children of God! You do not appreciate your place and opportunities. We are here among Mohammedans as God's children were among the inhabitants of Egypt in the time of Moses. I am trying to be like Moses in gathering God's children and arraying them against sin and superstition. My spirit is glad while my body suffers. For about two months I have not had sufficient food, but I am fattening my spirit and making it ready for that heavenly home. We are suffering too much. It seems that some of you do not think much about us. I hope my book will soon be out and profit be realized from it. If Christian people and holiness preachers and evangelists do not help us now during the famine, when will they do it? May the Lord open their eyes to see us. We have been trying to borrow from some one at twenty or twenty-five per cent, but can find no one to lend money even at that rate. I am sure that there are more than a hundred thousand holiness people that are able to give one dollar each.

If you say that you have no one there that is Methodist, you must remember that we have a Methodist church here with twenty-six members, and more than half sanctified wholly.

Men, women and children are crying for bread. People are dying so fast they cannot bury them.

My fellow-preachers and I have fourteen preaching places. The other day I was preaching in a Presbyterian church where they had no pastor. I told them how God had saved us from sin. One of my fellow-preachers shouted while I was preaching. Not long ago I was preaching, when a drunken man came in, made a great noise, took me out of the house, cursed me, and went and told the judge. I was kept in four days, and cost me \$37.45. I was free to preach again, and got a letter from him to preach what I pleased. The same drunkard was converted the other day. We need schools here very much. We have one here where I am living, with twelve pupils; such a school costs about \$42. Pray for us and help us along these lines. May God bless you all. Saved and sanctified.

B. L. SARMAST,

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

YOUR OWN.

MRS. L. G. MCVEAN.

What if your own were starving,
Fainting with famine pain,
And yet you knew
Where golden grew
Rich fruit and ripened grain?
Would you hear their wail
As a thrice-told tale
And turn to your feast again?

What if your own were thirsting
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain?
Would you turn aside,
While they gasped and died,
And leave them to their pain?

What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

What if your own were wand'ring
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways?
Would your heart be light
Till the pathway right
Was plain before their gaze?

What if your own were prisoned
Far in a hostile land,
And the only key
To set them free
Held in your safe command?
Would you breathe free air
While they stifled there,
And wait, and hold your hand?

Yet what else are you doing,
O ye, by Christ made free,
If you'll not tell
What you know so well,
To those across the sea,
Who have never heard
One tender word
Of the lamb of Calvary?

"They're not our own," you answer,
"They're neither kith nor kin."
They are God's own
His love alone
Can save them from their sin;
They are Christ's own;
He left His throne,
And died their souls to win.

Easter, April 2, has been set apart by the Woman's Board as Training School Day, the collections to be devoted to completing the "Belle Bennett Chair" in this Institution of ours, which is the child of faith and prayer and earnest effort. When its inception seemed too great, a band of Christian women in St. Louis (some residents, others visitors to the Woman's Board and General Conference which met conjointly there in May 1890) met and prayed it into being. Rather the Lord in that meeting so established the faith of the one whose thought it was, that as a new creature she went forth from the little room "armed with faith and winged by prayer"—fully equipped for this service to her kind—to her day and generation, and if the Lord tarry, to ages to come. A bit of unwritten history this! This Chair or Professorship, lacks \$9,000 of completion. The small sum of 20 cents from each of our enrolled women would complete this. Shall we not spring to this opportunity of aiding so marvelous a work as this school of ours is doing? If each Congregation or community of us would send one young zealous Christian woman there to be trained for service in her own city, town, neighborhood, and church, we could then more nearly appreciate the value of this School where God's own presence is so mightily felt and obeyed by souls committed to its training. Notice the name: "Bible and Training School." A fine program has been prepared for Easter which can be obtained on application to the School at Kansas City, or of me. Read what Miss Gibson has to say of "The

Belle Bennett Chair." What is the Belle Bennett Chair? Many curious surmises and inquiries have been made concerning it, and at various times we have been constrained to state in plain terms that it is not a chair of gold or costly upholstery in which Miss Bennett may sit down to rest after her labors—that, in fact, 't is not a visible chair made by hands, but that the word "chair" is a term applied to the official position of a professor in a college or other institutions of learning, and that the money given to endow a chair is invested and the interest gained from such investment is applied to pay the salary of the professor or teacher elected to fill the chair.

There are seven general departments in the Scarritt Bible and Training School, so that there could be seven chairs endowed. But, as yet, the Belle Bennett Chair is the only one begun, and it is not yet endowed. The Board of Managers will decide in due time upon which department they will confer the first honor. But until the present endowment is greatly enlarged, the interest gained from the money contributed for this chair will be added to the general fund and used for the salaries of all the members of the faculty. The lectureships already endowed are used in this way. The scholarship funds are applied to the expenses of students entered on the scholarships.

The need for increased endowment is manifest from the fact that for lack of money, one department, i. e., the Department of City Mission Work, has never had a special teacher. The superintendence of this important branch of work has devolved on the Principal in connection with her other duties. To secure efficiency in this department it should be directed by a trained Christian worker, who could devote her whole time to its development. Without adequate endowment there cannot be proper equipment for service nor symmetrical development.

The endowment of the Belle Bennett Chair commends itself to all persons of liberal spirit. The largest individual contribution thus far has been \$2500, but it is not too much to hope that this generous gift may be surpassed. Here is presented a rare opportunity at once to honor a noble woman while living, and to advance a work designed to bless other women whose lives are consecrated to the service of God, and through them to extend the blessing to a circle world wide in extent and limitless in influence.

MT. ZION, MO.—DEAR HERALD: I will give your readers a short history of the work as we find it in this part of Missouri. Sin seems to be the theme here. Preachers are astonished at the Bible doctrine of entire sanctification; or the destruction of sin in a human soul in this life.

Scott's Emulsion of Cod-liver Oil with Hypophosphites is pure and palatable.

For years it has been used for coughs and colds, for consumption, for those whose blood is thin or colorless, whose systems are emaciated or run down.

For children it means health and strength, stronger bones and teeth, and food for the growing mind.

Baby gains in weight and thrives when Scott's Emulsion is added to its milk.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, New York.

Oh, how Satan has the dear people deluded and blinded. He told Eve if she ate she would not die, and he tells her children if they do not eat they will die. He, Satan, has many ways to deceive. He tells us we receive purity when regenerated, others they grow into purity, others they will receive entire cleansing after death in purgatorial fires, others in the resurrection. But glory to Jesus, many saw their privilege in the cleansing blood of Jesus, and by consecration and faith had their hearts purified by the precious blood of Jesus.

The pastor of the M. E. Church, came over to see us about holding a meeting with him, but the church officials decided the matter for us, and said to not hold a meeting in the church, so we had one service in a brother's house, and left the blood of lost souls on the hands of those officials. This is a good country for a fire-baptized man, with his tent. The dear people are anxious for a full gospel. How long, how long, oh Lord, until Thou wilt lock Satan in hell and stop his slaughtering of the souls of men. Yours in the battle,
J. N. WHITEHEAD.

HASTY words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

Free for Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe, and blood poison.

"A corruption of morals usually follows the profanation of the Sabbath."—Blackstone.

1899 Bicycle for One Dollar.

We will send our highest grade gents' or ladies' 1899 Acme King Bicycle to any address on easy conditions for only \$1.00—the conditions include the distributing of 1,000 small circulars, which you can do in three hours. Send no money. For full particulars how to get our best bicycle for \$1.00 and a few hours work cut this notice out and mail to us.

SEARS, ROEBUCK & Co. Cycle Dept., Chicago.

TO-MORROW.

KATE DILL LEE.

As we tread life's dusty way,
Struggling on from day to day,
We are ever prone to say—
What we'll do to-morrow.

There are sick who need our care,
And the poor are ever near;
With another shed a tear,
These we'll do to-morrow.

Strange we do not stop to think
That we stand upon a brink,
Death may sever soon the link
And we'll know no 'morrow.

Let us then be up at work,
Never falter—never shirk,
In our hearts let there not lurk
Deeds left for to-morrow.

And some day we'll reach a land,
Guided by the Master's hand—
Where to-day will be so grand
We will need no to-morrow.

"It is only right that he who asks forgiveness for his offences, should be prepared to grant it to others."
—[Horace.

If from any cause you feel irritable, try the harder to do little pleasant things.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty. Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

Love of truth shows itself in discovering and appreciating what is good wherever it may exist—Goethe.

The Latest in Sleeping Cars.

The up-to-date idea of improvement is shown in new Pullman Drawing Room Sleeping cars running daily from Louisville and Cincinnati to Chicago and to the East over Pennsylvania Short Lines. The Pennsylvania always leads in introducing the newest and best traveling facilities. Travelers in quest of comfort should get acquainted with the new equipment. Inquiries on the subject will be answered by C. H. HAGERTY, D. P. Agt., Louisville, Ky.

I VENERATE old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—Longfellow.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. P. P. GILMARTIN, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Is your time out? Has your subscription expired? See our offer to send Epworth League Cook Book, and renew at once.

TENTS. Those in need of tents for outings or revival meetings, will find it to their interest to write Rev. M. D. Smith, Dalton, Ga., for Catalogue, etc., before buying. Clip this, notice for future reference.

STIRRING BOOK, HALF PRICE.

(Many Authors.)—PENTECOSTAL HERALD says: "contains many incidents on soul saving lines."—"Holliness Review says: "Wish it could be put into every home."—Other papers say: "Popular with Christian workers."—"Helps to fill armory of soul winner and evangelist."—"Of pure spiritual tone."

256 pages—50c. edition, 25c. only, postpaid. Salvation Tracts—Brief, pointed, spiritual. Assorted, 300 pages, 20c.; 150 pages, 10c., postpaid. Address Rev. A. W. ORWIG, 66 Sayles Street, Cleveland, Ohio.

[Above as represented.—Editors this paper.]

BUCKEYE BELL FOUNDRY Established 1887.
THE E. W. VANDUSEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, ETC.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

A Hopeless Case From Virginia. The Family Doctor Could Do No More.

RED HILL, Alb Co., Va., Dec. 28 1898.
DR. D. M. BYE, Indianapolis, Ind.

DEAR SIR—I have delayed to write until today, wishing to give a full account. The cancer on my wife's face had to be treated the second time on about one third of the original sore. Our family doctor had given up the case, saying he could do no more. From appearances, the sore is healed, and we hope permanently. Thanks, many thanks to you and your remedies. Yours most truly,

Persons afflicted with Cancer or Tumor may address Dr. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that cannot be questioned.

Systematic Bible Study.

To enumerate and amplify ALL its benefits would require volumes. That they are being recognized and more thoroughly appreciated than ever before is evidenced by the large interest in, and ever increasing preparations for such study. Quite a number of classes have been formed and are now forming composed of students in all parts of the country. The International series of Sunday-school lessons, with helps galore. The increased interest in public readings, by workers and people, and courses arranged for by several periodicals. These all have their mission and will doubtless prove a blessing to many.

The value of weekly topical study by our congregations is inestimable. To select subjects discussed in the home, shops, stores and upon the highways from the standpoint of unenlightened, spiritually ignorant SELF, and treat them thoroughly by the Word CANNOT but lay the foundation for a better day in Zion. There are few men but that acknowledge the authority of God's Word, and when given "The Word" free from traditions and commandments of men they

usually go away under conviction; conscience smitten; some hungering and thirsting after righteousness. They will magnify the law and make it honorable. The proper, constant use of "The Sword of the Spirit," would soon witness the fulfillment of Isaiah's prophecy: "The slain of the Lord shall be many." Indeed, from Acts 17:11,12, I am convinced a revival would be the necessary result of such systematic study of the Word by the people.

Supplemental to the topical study and of equal, if not greater importance is to "Search the Scriptures DAILY." To secure this we have "Home Readings" suggested in connection with the Sunday-school lessons, and the courses arranged for by periodicals as mentioned above.

All this is good, but I think I have found something better in the careful, prayerful study, each day, of one chapter, assisted by Dr. Adam Clarke's comments. Learned and intensely spiritual, he is a safe guide—a teacher taught of God; something we cannot say of all, or the majority whose comments and aids we get in other systems of Study. In this day of "Falling away," this is an item of some importance. To teach one thing and put literature opposed or even indifferent to it in the hand of those taught is truly beating the air. What a wealth of material for sermons, prayer and class meeting talks will also accrue to such study. The course with one chapter a day would last somewhat over three years, but a set of Clarke's Commentaries would be necessary to it; and though we could wish to see a set in every Methodist home, and so used at the family altar, we are aware that this cannot be, for too many of our Methodists are too poor to buy them. Now, would it be a violation of any right for your widely circulated, easily obtained paper to give us such a needed and helpful feast during '99 as an experiment? I am aware that it would be impossible to allow space enough for a chapter and comments for each day of the week, but can you not allow seven readings in each issue of three to five verses and comments? T. L. L.

Commerce, Texas.

Commerce, Hunt County, Texas, claims three thousand inhabitants. Has four churches, four saloons, is headquarters of Cotton Belt Railroad division, with shops and hundreds of employees. Whiskey drinking, gambling, dancing, avarice, skepticism and wickedness in general surged over the town, and swept far into the churches. For years this had vexed the souls of the faithful few, without the triumphs of a general revival of religion. We came at the call of Rev. E. B. Thompson, the faithful Methodist pastor, who had stood almost alone in the arraignment of every evil. We wielded the sword of the Lord against them. Some were stout before us, for a time insulting. Many fell at the foot of the cross for mercy. Hundreds were saved. And though the Baptist pastor publicly struck at the altar—which we have always used—and many bitterly opposed, yet his two daughters were converted there, and all the churches gladly took every convert they could get. About two hundred and sixty or seventy made open profession of conversion or reclamation. The pastors reported about one hundred joined the Methodist Church, forty-five the Baptists and twenty or thirty were divided between the Campbellites and Presbyterians. Brother Thompson declared the greatest work done among his members. They have raised the salary of the station \$300, and a new ten thousand dollar church

ARE YOUR KIDNEYS WEAK?

Have You Bladder or Uric Acid Trouble?

You May Be Afflicted And Not Know it.

By Special Arrangement, Every "PENTECOSTAL HERALD" Reader, to Prove For Themselves the Wonderful Merits of SWAMP-ROOT, the Great Kidney Remedy, May Have a Sample Bottle Sent Absolutely FREE by Mail.

People are apt to believe that kidney disease is rather a rare disease, but recent discoveries have proved that it is a most common trouble indeed.

And the proof of this is, that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

You can't be sick if your blood is pure, free from kidney-poison and disease-breeding germs. Your kidneys should keep it so. That's what they are there for. And as long as they are well they perform their duties with thoroughness and dispatch.

You are well when your kidneys are. Dr. Kilmer's Swamp-Root, the great kidney remedy, will make your kidneys well when they are sick.

Kidney trouble often comes from over-work or over-exertion. From exposures to cold and other weakening influences, from lifting or a strain, from over-eating or drinking. All these things weaken your kidneys and poisonous germs begin to creep into your blood.

It is at just such times that Dr. Kilmer's Swamp-Root is needed.

When your kidneys are not doing their work, you have backache, headache, sediment in the urine, scalding irritation in passing it, obliged to go often during the day and to get up many times at night, dizziness, or irregular heart, bladder or uric acid troubles, rheumatism, neuralgia, sleeplessness, nervousness, irritability, sallow complexion, bloating, dropsy, tired feeling, loss of energy and ambition.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful restorative and healing action on the kidneys and bladder.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of this great discovery absolutely free by mail.

To get a sample bottle and a book giving some of the thousands upon thousands of testimonial letters received from sufferers cured, write to Dr.



One half the 50c size—One quarter the \$1.00 size.

Kilmer & Co., Binghamton N. Y., and mention that you read this liberal offer in the PENTECOSTAL HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent or one-dollar sizes at the drug stores. Don't make any mistake, but make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.



THROUGH SERVICE
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FREE RECLINING
KATY CHAIR CARS

DINING STATIONS
OPERATED BY THE COMPANY.

SUPERIOR MEALS,

FIFTY CENTS.

is talked of. We are now at Jonesboro, Texas, helping Rev. F. M. Winburne. Forty-five were reclaimed or converted Sunday night and this morning, forty-two school children attending church, professed saving faith in Christ. As many as fifty were saved or reclaimed at a single service at Commerce. Have faith, brethren. Wonderful and mighty is our God to kill and to make alive again. We have a tent seating twelve hundred for spring and summer use, if preferred by pastors. Letters to our home address, Nashville, Tenn., reaches us promptly in the field. AUSTIN L. PREWETT, JR.

Wanted: Teachers of Stringed Instruments.

A young lady who is a true Christian, deeply spiritual, to teach Violin, Mandolin, and Guitar. Moderate salary, with increase if satisfactory. Address J. W. Beeson, President E. M. F. College, Meridian, Miss.

FREE TO EXPECTANT MOTHERS
Full instruction about painless childbirth, etc. Avoid suffering, prevent danger and insure a rapid recovery. DR. J. H. DYE MED. INST., BUFFALO, N. Y.

WHEN Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

Figures.

We all know that figures as a rule are dry, but figures tell such astonishing facts sometimes that they become interesting.

The records made in the sale of our late histories, "Our New Possessions" and "Thrilling Stories of the War by Returned Heroes" are interesting to every man and woman desiring profitable employment. You can make better wages in the sale of these histories right now than in anything else in which you could engage.

Don't delay writing us for full particulars. S. A. MULLIKIN, Book Manager PENTECOSTAL PUB. CO., Louisville, Ky.

If your subscription has expired please renew at once.

Free to Our Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, from the



THE KAVA-KAVA SHRUB.
(Piper Methysticum.)

wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and Bladder. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he himself says, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.
GENTLEMEN:—I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La-Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as sound as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,
(Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to provide its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the PENTECOSTAL HERALD who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Lebanon District Conference.

The Lebanon District Conference will meet at Mt. Washington Ky., June 8th, continuing over the following Sunday. The S. S. Conference will meet Tuesday afternoon June 6th, at 3 o'clock, same place, and continue until Wednesday evening. Will send programmes soon to the preachers.

The various work of the District Conference, which has been increased lately by the General Conference, makes it necessary to give more time to the work. We will have, this year, a speaker on our Twentieth Century movement, to whom we must give special time and attention. I hope the brethren will come to remain the full time, get the benefit of District Conference, and an impetus to carry back to their people, especially along the line of our Educational, and Missionary movements.

Committees of Examination for License to preach, and also for Rec-

ommendation for Admission: F. E. Lewis, E. R. Bennett, B. F. Atkinson.

For local Elders and Deacons' Orders: Wm. B. Lucy, G. S. King, A. G. Fraser.

To Preach District Conference Sermon, Thursday 11 a. m.: Rev. A. P. Lyon.

Mt. Washington is a town of three hundred inhabitants. Our Church is strong and the people clever. Bro. A. L. Mell, the Pastor and his people expect to make it an occasion. Those coming on the train will come to Shepherdsville, Ky. where they will be met with a free conveyance both to, and from Mt. Washington, provided they notify Bro. Mell of the time of their arrival at Shepherdsville, Ky.

C. R. CROW, P. E.

IRVINE, KY.—Just home from Græfenburg, Shelby County, where we have been helping our pastor there, Bro Williams, in a meeting. The Lord was manifestly present at every service. Don't know how many, but quite a number were either converted, reclaimed, or sanctified. Some of the best people of the Church caught the fire. Four additions. Bro. Williams is in favor with his people. They have cause to be, for he is a good pastor, good preacher, and an excellent Christian gentleman. Pray for us.
EDWARD ALLEN.

Burksville, Ky.

We have just completed the second quarter of our second year on Bear Creek charge, and enter in on the next quarter in the name of our Captain. We have recently held two revivals, assisted by Bros. Penny-craft and Crow, of Highway, Ky. Visible results: About twenty-five conversions, six or eight sanctified, and the church very much encouraged. We are now in a meeting at Parrish Chapel. Your brother, saved and sanctified, J. O. SMITHSON.

Get That Bible Without Money.

For a few hours' pleasurable employment, introducing to some of your neighbors and others "Bonton Needle Cases" at 25 cents a case. You only have to sell 15 cases and the Bible is yours. This is a good opportunity for every man, woman, boy or girl to get a Bible (publisher's price \$4.50) for a little time spent in aiding Martin-DeGarmo Company to introduce their Elipitic Gold-Eyed Needles. See advertisement.

Our New Colonies.

The Union Pacific Railroad Company, has just issued a highly colored and illustrated pamphlet of 86 pages, descriptive of the Hawaiian Islands. It contains a large amount of statistics and other valuable and interesting matter, beneficial to tourists or merchants; also complete descriptions of all the leading points in the Islands. The same will be mailed, or delivered free, upon application to J. F. Aglar, General Agent, Union Pacific Railroad, St. Louis, Mo.

A Standard History.

Our latest subscription book is as standard as any U. S. History. It is a complete history of "Our New Possessions," and will sell fast while territory can be had. Ask for full particulars.

PENTECOSTAL PUB. CO.,
S. A. Mullikin, Mgr. Book Dept.

For Exchange.

A complete set of Benson's Commentaries, well bound in sheep, in good condition, to exchange for Holiness books. Write, Sam S. Holcomb and wife, evangelists, Little Rock, Ark.

An Alphabetical Bible Reading.

A—St. Matt. 18:19,20; St. John 3:14,15.
B—St. Matt. 5:44,48; Rev. 3:20.
C—St. Matt. 11:28,30; Eph. 6:1,4.
D—Psa. 42:7,8; St. Matt. 15:17,20.
E—St. Matt. 7:13,19; 20,28.
F—St. Matt. 5:20; St. John 3:16.
G—St. Matt. 28:19,20; Jas. 5:1,6.
H—St. Luke 1:51,55; II Cor. 7:1.
I—St. Luke 5:32; Phil. 2:1,4.
J—St. Matt. 15:43,47; St. John 1:15,18.
K—Prov. 4:23; Rom. 6:6.
L—St. Matt. 6:19,20; St. John 6:27.
M—Psa. 37:37; St. Matt. 18:15,17.
N—Isa. 5:1,7; II Tim. 4:17.
O—Jer. 9:1,8; St. Luke 13:34.
P—Psa. 51:7; St. Matt. 9:38.
Q—Psa. 119:88; I Thess. 5:19.
R—Jer. 3:22,23; Acts 3:19.
S—Isa. 55:6,7; St. John 17:17,21.
T—Ex. 20:3,7; St. Mark 11:34.
U—Isa. 32:13,15; Eph. 3:8.
V—Isa. 45:15,19; St. Matt. 26:13.
W—St. Matt. 25:31,46; St. Mark 8:38.
X—Exra. 7:21; Isa. 57:15.
Y—Lev. 19:30; St. Matt. 5:13,16.
Z—Judges 5:16; II Sam. 15:29; Psalms 97:8,12.

The two verses referred to after the letter X do not begin with that letter. The first passage contains all the letters in the English alphabet except J. And the other passage is the only one in the entire Bible where may be found the word, Eternity.

May the Holy Spirit so illumine these precious Scriptures and quicken the spiritual apprehension of any and every one who may examine the texts in this reading, as that clearer light and deeper insight into the truths revealed will result to those who thoughtfully, sincerely and prayerfully search these Scriptures.
L. M. RUSSELL.

KUTTAWA KY.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. Hall, Sole Manufacturer, P. O. Box 318, Waco, Texas.

For sale by all druggists of Texas.

READ THIS.

Jackson, Miss. Jan. 17, 1899.—I have for years been a sufferer from kidney and bladder troubles; I have tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.
G. W. WILLIAMS, Ass't. Chief Police.

"How to Keep Sanctified."

Under the above little Rev. J. O. McClurkin has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid, Order of Pentecostal Publishing Co.

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(IN KENTUCKY)

Schedule in effect Dec. 18, 1898.

EASTBOUND.		No. 1.	No. 5.	No. 9.
Lv Louisville	7.40am	7.40pm	7.40pm	7.40pm
Ar Shelbyville	9.00am	9.00pm	9.00pm	9.00pm
Ar La renee'g	9.55am	9.55pm	9.55pm	9.55pm
Ar Versailles	10.16am	10.17pm	10.17pm	10.17pm
Ar Lexington	10.45am	10.45pm	10.45pm	10.45pm
WESTBOUND.		No. 6.	No. 2.	No. 4.
Lv Lexington	7.30am	7.30pm	7.30pm	7.30pm
Ar Versailles	7.55am	7.55pm	7.55pm	7.55pm
Ar La renee'g	8.20am	8.15pm	8.15pm	8.15pm
Ar Shelbyville	9.12am	9.06pm	9.06pm	9.06pm
Ar Louisville	10.40am	7.35pm	7.35pm	7.35pm

Trains Nos. 1, 2, 5 and 6 carry Free Observation Chair Cars between Louisville and Lexington.

EASTBOUND.		STATIONS.	No. 12.	No. 14.
Lv Louisville	7.40am	Lv Louisville	7.35pm	7.35pm
Ar Lexington	9.55am	Ar Lexington	9.10pm	9.10pm
Ar Harrodsburg	10.45am	Ar Harrodsburg	8.25pm	8.25pm
Ar Burgin	10.55am	Ar Burgin	8.15pm	8.15pm

EASTBOUND.		STATIONS.	No. 16.	No. 18.
Lv Louisville	7.40am	Lv Louisville	7.35pm	7.35pm
Ar Shelbyville	9.00am	Ar Shelbyville	9.12am	9.12am
Ar Versailles	10.16am	Ar Versailles	7.50am	7.50am
Ar Lexington	11.10am	Ar Lexington	7.30am	7.30am
Ar Georgetown	12.05pm	Ar Georgetown	7.00am	7.00am

EASTBOUND.		STATIONS.	No. 1.	No. 5.
Lv Louisville	7.40am	Lv Louisville	7.40pm	7.40pm
Ar Lexington	10.45am	Ar Lexington	10.45pm	10.45pm
Ar Knoxville	7.00pm	Ar Knoxville	7.00pm	7.00pm
Ar Asheville	8.10pm	Ar Asheville	8.10pm	8.10pm
Ar Savannah	8.50pm	Ar Savannah	8.50pm	8.50pm
Ar Jacksonville	9.50pm	Ar Jacksonville	9.50pm	9.50pm
Ar Chattanooga	10.50pm	Ar Chattanooga	10.50pm	10.50pm
Ar Atlanta	11.50am	Ar Atlanta	11.50am	11.50am
Ar Macon	1.00pm	Ar Macon	1.00pm	1.00pm
Ar Jacksonville	8.50am	Ar Jacksonville	8.50am	8.50am
Lv Chattanooga	6.10pm	Lv Chattanooga	6.10pm	6.10pm
Ar Birmingham	10.00pm	Ar Birmingham	10.00pm	10.00pm
Ar Meridian	2.30am	Ar Meridian	9.55pm	9.55pm
Ar New Orleans	3.30am	Ar New Orleans	8.30am	8.30am

Train No. 1—Cincinnati, Florida & Havana Limited—carries Through Drawing Room Pullman Sleeping car between Louisville, Atlanta, Macon and Jacksonville; connects at Lexington or Chattanooga with Pullman Sleeping car for New Orleans; Free Chair cars between Louisville and Lexington; Observation Chair cars between Lexington and Rome; Cafe cars, elegant coaches.

Train No. 2 carries Pullman Sleeping car between Louisville, Chattanooga and Birmingham, also Through Sleeping cars from Lexington to Jacksonville via Asheville and Savannah; also via Chattanooga and Atlanta. No change. Free Chair cars Lexington to Chattanooga. Through Sleeping cars Lexington to New Orleans.

*Daily except Sunday.

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MARTIN DE GARMO CO., 435 Race St., Cincinnati, O.

YE ARE MY WITNESSES.

COLDWATER, MISS.—Dear Bro. Arnold: I was sanctified the 10th of October, 1897. I have trusted God for everything since that night. It seems I could not do without the HERALD. It comes on my fast day, and oh, how my soul feasts on the good it brings to me! I have all of Bro. Carradine's books, all of Bro. Godbey's except the fourth volume of his Commentaries. Every one I see on holiness I buy, and I know they have been a great help to my friends. I lend them out to all who will read them. We have only three in this place that claim "Perfect Love." The Methodist preacher says he would not read such trash, so you can guess what preaching we have. There are several off at a distance. We bought us a tent, and we want you to select us a Holy Ghost man to hold us a meeting this year. When Brother Williams was here I took two shares. I promised God if he would rent out some land I had I would take two more shares. Find post-office order for \$10.00 for them. After I rented it to-day I was tempted to wait until next fall. I said, no; I promised it when I rented!

I want you to publish this to show some of our sisters what He (Christ) will do if they trust Him.

Yours for Christ,
Mrs. M. J. WALLACE.

ELKTON, KY.—Dear HERALD: Please allow me a small space in your most welcome paper which is a weekly visitor to my home and which brings joy and sunshine, love and happiness on every page, telling what the dear Lord is doing for the saints and sinners all over our land and country. May the Lord bless us in all our undertakings. We need a revival here in our neighborhood. We are clinging closer every day to God. My husband and I are both saved and sanctified, and our little baby boy is going to be when he comes to the years of maturity and accountability. We can not afford to miss heaven, for many reasons. I want to see a place that never was and never will be defiled by sin. I want to see holy, intelligent, moral agents who passed their moral probation without committing sin. I want to see my darling brother and sister and loved ones that have gone on before. I want to see the hosts of disembodied spirits awaiting the resurrection and glorification of their bodies. I want to see Jesus in His glorified humanity who saves to the uttermost. Above all, I want to see the God and Father who so loved the world that He gave His only begotten Son to come into this world to live, labor, suffer, bleed and die to save sinners—even the chief of

sinners. Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness. Bless the Lord!

Mrs. NELLIE CRAWFORD.

COLUMBUS, KY.—Dear HERALD: I want to testify to the cleansing power of Jesus's blood. I was regenerated or born of the Spirit when about fourteen years of age and lived part of the time close to Jesus, and at other times far away, but a year ago last August Bro. Wm. Humphreys, then our dear and well beloved pastor, called Bro. J. J. Smith and Bro. Denton and Bro. Prather and little daughter to hold a holiness meeting at Zion church in a tent. And such a glorious meeting it was! I have always thanked the dear Lord that I was there sanctified and filled with His Holy Spirit. I have lived a new life since then; such sweet peace I never knew before. Pray for me, dear brothers and sisters in the Lord, that I may live in holiness and be instrumental in doing the works of the precious Redeemer. Yours and His under the blood, the wife of a subscriber, NANCY GOLDMAN.

Oklahoma City, O. T.

DEAR HERALD—We are in a very hard fight here. Backslidden churches, town on a boom, six or eight hundred folks here, out of the church, but who were once members, everybody pulling for ascendancy makes it hard for God's faithful few. All of the religious fads and isms have come, made their deposits and gone.

There are said to be hundreds of people under conviction. Very few have been converted during these ten days. A scourge of fatal sickness fails to bring the people to consider. I feel my nothingness. Pray for us.
J. B. CULPEPPER.

Married.

By Rev. O. L. Leonard, at Milltown, Ga., Feb. 26, Mr. Jesse McGowin and Miss Martha Voss.

I wish to call particular attention to the advertisement of the Swanson Rheumatic Cure which appears again in this issue of our paper, and to also add my unsolicited testimony to its wonderful effect for the particular rheumatic trouble of which so many thousands are afflicted. I myself have been troubled with sciatica or lumbago which ever it may be called; however it is a species of rheumatism and wonderfully disagreeable to which all will say who have had the trial of the suffering which one has to endure. I had tried many remedies, and with prescriptions from prominent physicians but never until I tried "5 Drops" did I get permanent relief. I used it with but little faith, having been disappointed so often in the past with the different remedies I had tried. It is a delight for me to give this unsolicited testimony for the benefit of suffering humanity. A 25 cent bottle I feel sure will satisfy you to the truth of my statement. I am connected with this paper and recommend it to all of our readers who are afflicted with this, or any other pain. Yours truly,
J. D. GILMAN.

Notice.

We have for sale 100 copies of that grand song book "Good News in Song." Enlarged. The price per doz prepaid is \$3.00. Immediate orders will be filled at 30 cents per copy in any quantity less than 100. These books can only be had through us while this very limited few lasts. PENTECOSTAL PUB. CO., Louisville, Ky.

Of Course You Want To Save Money

Then get our dealers catalogue of Novelty Furniture, Grandfather's Hall Clocks, etc., Oak Morris Chair \$2.50, Oak Kitchen Cabinet \$10.00, Bent Wood Settee for Lawn or Porch \$2.00, etc.
THE HILLSBORO W. W. CO., Hillsboro, O.

TOO GOOD TO BE FREE!

But send 25c and we will mail you a trial treatment of "5 Drops."



Rheumatism, Sciatica and Catarrh

CURED BY

"5 DROPS" Three Years Ago.

DOCTORS PRONOUNCED HIM INCURABLE.

He is Still Well and Writes, on Oct. 10, 1898: "I feel it a Duty That I Owe to God and Suffering Humanity to Announce to You and All the World What '5 Drops' Has Done for Me."

SIBERIA, PERRY CO., IND., JAN. 29, 1896.

SWANSON RHEUMATIC CURE COMPANY.—I would like to thank you for your great remedy, "5 DROPS," and tell you what it has done for me. I had Rheumatism in every joint and in the heart, and I had Catarrh of the Head for 30 years. I was so poorly that I lost the use of my legs and arms, and could not move without pain. I was so crippled that I had done but little work for seven long years, and our family physician, a good doctor, told me that my Rheumatism and Catarrh were incurable, and I believed him. But now, after using "5 Drops" only two months, I can truly say I have not felt so well for seven years. This medicine does more than is claimed for it. At this time my Catarrh is much better and I have scarcely any Rheumatism at all, and the heart weakness and pain are gone. My hearing is now good and my eyesight is much better. I have gained more than 10 pounds of flesh and can do a full day's work. It is the best medicine I ever saw to give a mother who has a young child, for it has the same effect on the child as on the mother. It wards off Croup and cures the Hives of the child and causes sweet and refreshing sleep to both young and old.
WM. M. KELLEMS.

SIX TESTIFY TO ITS TRUTH.

In a letter of Oct. 10, 1898, from Mr. Kellems, he says: "I feel it a duty that I owe to God and suffering humanity to announce to you and all the world that I am yet in the ring with untold thousands of others, to testify to the great merits of your valuable remedy called '5 DROPS.' I believe I was the first sufferer in this part of the earth to learn of the existence of '5 DROPS,' some three years ago. I was then badly afflicted with Rheumatism, Catarrh, etc., which my letter of Jan. 29, 1896, fully speaks of. All I can say is '5 DROPS' cured me. To make a long story short, '5 DROPS' needs no recommendation in this part of the country, as everybody knows the '5 DROPS' remedies around here. It has cured more cases of Rheumatism, Sciatica, Neuralgia, and many other pains than any other medicine that has ever been sold or heard of. For the last three years I have noticed the effect '5 DROPS' has on the sick, through my own observations as well as my brother, who is a practicing physician and uses the '5 Drops' in his practice. All ye that wish for further information, write and you are sure to get a reply without any delay. I will (as I have done in this letter) cheerfully recommend it to anyone that I may come in contact with. I myself can never forget what this remedy has done for me and many others.
Yours very truly,
WM. M. KELLEMS, Siberia, Ind.

Witnesses to the above: Jas. Brady, J. R. Cox, E. R. Huff, S. Taylor, Dr. S. W. Kellems, Jno. Hays, all of Siberia, Ind.

The wonderful success that has attended the introduction of "5 DROPS" is unprecedented in the history of the world. Think of it! It has CURED more than One Million and a Quarter sufferers within the last three years. This must appeal to you. One million and a quarter people cannot all be mistaken. If suffering we trust you may have sufficient confidence to send for three large bottles of "5 DROPS" for \$2.50, which will surely cure you. If not, then send for a \$1.00 bottle, which contains enough medicine to more than prove its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.

"5 DROPS" is the name and dose. LARGE BOTTLE (300 doses), \$1.00, prepaid by mail or express; THREE BOTTLES, \$2.50. Sold only by us and our agents. Agents Appointed in New Territory. Write today.
SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.

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CUT THIS AD. OUT and SEND TO US...

State whether GENTS' or LADIES' bicycle is wanted, gear and color wanted and we will send you this OUR HIGH-GRADE '99 MODEL Acme Prince bicycle by express C. O. D., subject to examination. You can examine it at your express office, and if found perfectly satisfactory, exactly as represented, the greatest bargain you ever saw and equal to bicycles others sell as high as \$50.00, pay your express agent our special offer price, \$18.75 and express charges, less the \$1.00 sent with order. Express charges average \$1.00 for 500 miles; greater or lesser distances in proportion.

MORGAN & WRIGHT'S Highest-Grade, one-year guaranteed, pneumatic tire, 22, 24 or 26-inch Diamond 1 1/4-inch seamless steel tubing frame, finest 2-piece Sissy hanger, finest crystal steel adjustable bearings throughout. Wheels, Rowell's best 22-inch. Full ball-bearing throughout. Acker ball retainers throughout. Finest equipment. Index chain. Canton padded saddle. Best handle bar made, up or down turn. Clark's anti-friction, ball-bearing, ball retaining pedals, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel is given finest possible finish, enameled black, green or maroon. All bright parts heavily nickel plated on copper. No wheel is more handsome.

A BINDING ONE-YEAR GUARANTEE with every bicycle. If you don't find it equal to other \$40.00 wheels, DON'T TAKE IT. It is our price for cheaper (1899) bicycles. No old models.

\$8.25 Stripped, \$11.75 and \$16.95 Fully Equipped no worthless second-hand wheels. OUR FREE BICYCLE catalogue shows our entire line up to \$22.75. WRITE FOR IT. ORDER OUR \$18.75 BICYCLE AT ONCE. MORGAN & WRIGHT TIRE, highest equipment; you will save \$20.00. You can make \$100.00 every month selling these \$18.75 WHEELS at \$25.00 to \$35.00. (Sears, Roebuck & Co. are thoroughly reliable—Editor.)

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Freed From Fits.

SERENE MIND, HEALTHY
BODY AND A JOYOUS
FUTURE ASSURED.



Posdam, N. Y., Oct. 23, 1898.
W. H. MAY, M. D., New York City.
Dear Sir:—I am permanently cured
of "Fits." I recommend your treat-
ment to all who suffer from this terri-
ble malady.
Faithfully, Mrs. L. A. CLEVELAND.

Rock House, Ohio, Oct. 30, 1898.
Dr. W. H. MAY, New York City.
My dear Doctor:—Let me state that
your remedy, "Epilepticide," has
worked miracles for my little girl. Be-
fore she began your treatment, she
was so bad with St. Vitus' Dance that
she could not feed herself, nor could
she walk. After using your remedy,
she was able to feed herself and walked
without assistance. Three months ago
I stopped giving "Epilepticide," and
when I tell you that my little girl is
now going to school, and is in perfect
health, you cannot fail to believe that
your wonderful medicine has effected
a permanent cure. You have saved my
child's life, and I ask that you publish
this fact to the whole world.
Very gratefully yours,
Mrs. MARY M. SWEET.

Seville, Ohio, Nov. 3, 1898.
W. H. MAY, M. D., New York City.
Dear Doctor:—My daughter suffered
for some time with "Nervousness" and
"Spells." Your medicine, "Epilepti-
cide," acted like magic, and she has
been completely relieved of all her
symptoms. I want to express to you
my gratitude for restoring my daugh-
ter to health.
Very respectfully,
Mrs. JOHN W. LEE.

If you suffer from Epileptic Spasms
or Spells, Fits, Falling Sickness, St.
Vitus' Dance, etc., have children or
relatives that do so, or know people
that are afflicted. My New Discovery,
Epilepticide, will PERMANENTLY
cure them, and all you are asked to do
is to send for a Free Bottle and try it.
It has cured thousands where every-
thing else has failed. My 90 page il-
lustrated Book, "Epilepsy Permanently
Cured," free. When writing, please
say you read this in THE PENTECOSTAL
HERALD, and give name, AGE, and full
address. Correspondence profession-
ally confidential.

W. H. MAY, M. D., May Laboratory,
94 Pine Street, New York City.

Big Baby Carriage Sale.

If any of our readers will cut this no-
tice out and send to Sears, Roebuck &
Co., Chicago, Ill., they will send you,
free, by mail, postpaid, a handsome
catalogue of baby carriages in colors,
with lowest Chicago wholesale prices,
free examination offer, tell you how to
order, etc., etc.—[Editor]

Drawing Rooms and Dressing Rooms.

Both are provided on new Pullman
Sleeping Cars leaving Louisville daily
on Pennsylvania Short Lines trains for
Chicago, Columbus, Pittsburgh, Harris-
burg, Baltimore, Washington, Phila-
delphia and New York. The new cars
are complete in comforts for the travel-
er. The delights of a journey in them
may be ascertained by addressing C. H.
Bassett, D.D. Art. Louisville, Ky.

LIFE MORE ABUNDANT.

CHAPTER IV.

As Clarence Strong galloped away
over the plain, his heart was strang-
ly warm with that love which makes
the keeping of the first and great
commandment, and the second, which
is like unto it, easy to keep. He
felt sure that the morning had been
well spent, and that the seed sown
would produce abundant fruit.

Oscar Turner, and his wife, watched
the preacher's receding form until it
was lost sight of among the mesquite
bushes far out on the prairie, and
then Oscar turned to his wife and
said: "Are you going to do what you
said you wuz?"

"Yes," said Elizabeth, "and I will
begin right now." With that she
arose and going to a little shelf on
the wall she took down a bundle of
packages of snuff and threw them in
the fire, fell on her knees and burst
into a flood of tears.

Oscar went and knelt down by
her side, and putting his arm around
her said, "I wish I knew how to
help you, but I somehow can't see
into this doctrine, and I don't under-
stand hit myself, and hit seems I
can't believe hit somehow."

"Well, you can believe in that
preacher can't you, and you know
he's got what he says he's got," said
his wife.

"Yes," said Oscar, "I believe in
that preacher, but what he's got aint
for sich as me."

"Well, Ock, you can quit ter-
backer, can't you? That 'ud be some
help. You know how to do that I
reckin. Hit will be good for yer
soul and body, and then we might
have a little home of our own some
day. Jest to think how poor we are,
and we have chawed and dipped
enough this year to have bought six
acres of good land. Hit makes me
sick to think of hit, Ock."

"Well, Bet," said Oscar, "I will
promise to quit terbacker, but I can't
promise to seek the blessin', fur I
don't much think hits fur me."

"I will git yer terbacker and burn
hit then," said Elizabeth, starting to
arise from her knees.

"You need not be pertickler about
that," said Oscar, "I maught git sick
or sumphin' and want a little to
chaw."

Bet. "You haint quit yit I see."

Ock. "Yes, I've quit, but then a
feller can't tell what might happen."

Bet. "I know what will happen to
you, Ock Turner, but I aint got no
time to be a beggin' you, I ort to
pray fer my own self."

Oscar tried to talk to Elizabeth,
but she was so much engaged in
prayer that he could not make her
hear what he was trying to say, so
he left her and went to his wood-
chopping down in the timber belt.
Elizabeth had not much to conse-
crate. The one obstacle that had
stood in her way was snuff and it was
smouldering in the fire, and Eliza-
beth was crying out in great earnest-
ness for the blessing the circuit
rider had.

She came as a little child in the
fullest sense. She could scarcely
read. She knew nothing of theol-
ogy. She only knew that she was
utterly helpless, and that she was
crying for help to an almighty Christ.
Her heart seemed breaking with a de-
sire for purity. "I will die, I will
die," she said to herself as she rocked
to and fro on the floor. "But it is
so easy for Him to save the likes of
me, and He will certainly save me,"
she said in her sobs and tears. An
hour passed, the baby slept, and
Elizabeth continued to weep on. All
at once her tears stopped, and a
sweet, perfected calm came into her
heart. She arose with a marvelous



Don't use

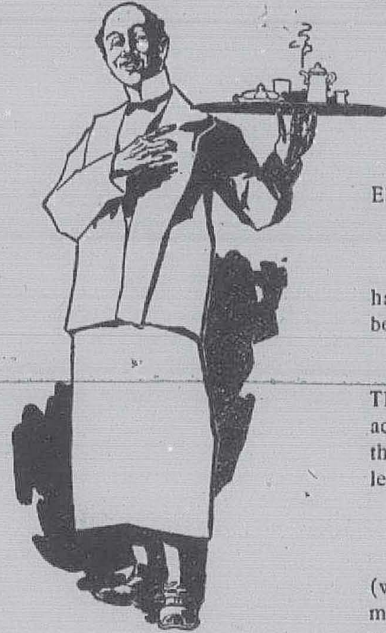
an imitation—especially imitations of Pearl-
ine. Many are dangerous. And
dangerous washing powders can
never be cheap—no matter how
little you pay for them. Peddlers
and untrustworthy grocers will tell
you the stuff they offer is "Pearl-
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in the same factory," etc. It's false.

Pearline is the standard washing
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Can best be found on the trains of the



Elegant new, luxurious

Parlor Cafe Cars

(meals a la carte)

have been placed in the day trains
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The seat fare is but 25 or 50 cents,
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the greatest possible comfort for the
least expense.

Elegant wide vestibuled

Free Chair Cars

(with ladies' dressing room and gentle-
men's smoker) run through on all
trains to Texas.

Pullman Sleepers, Comfortable Day Coaches.

Whether you prefer Parlor Car, Chair Car, Coach or Sleeper, you will
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Write for time tables and illustrated pamphlets on Arkansas, Louisiana
and Texas. They will be mailed free if you mention this paper.

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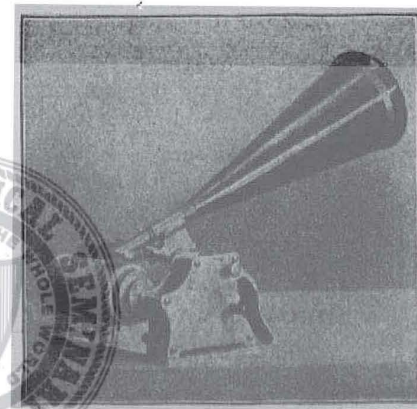
FORM 35.

This Double Buggy Harness,
\$20, as good as sells for \$30.

WE HAVE NO AGENTS,
but have sold to the user
direct at factory prices for
the past twenty-six years.
We ship anywhere for ex-
amination. Everything
Fully Warranted. We
are the largest manufac-
turers of vehicles and har-
ness in the world selling
to the consumer exclusively. Our line consists of
Rockaways, Surreys, Traps, Phaetons, Stanhopes,
Driving Wagons, Top Buggies, Open and Top Road
Wagons, Spring Wagons, Delivery Wagons, Milk
Wagons, Wagonettes and all styles of Harness.
Send for Large Free Catalogue.

ELKHART
Carriage and Harness Manfg. Co.,
W. B. PRATT, Secy. ELKHART, INDIANA.

This Extension-Top Surrey with
double fenders, complete with side
curtains, aprons, lamps, and pole or
shafts, for \$75.
Just as good as retails for \$110.



The Graphophone Grand, the most marvelous development of the talking machine. Re-
produces louder than the original and perfect in tone. Write for catalogue.

Columbia Phonograph Co.,

Dept. 74, 919 Pennsylvania Ave., Washington, D. C.
Baltimore, Philadelphia, New York, Chicago,
St. Louis, Buffalo, San Francisco.

\$5.00 will buy a GRAPHOPHONE

CLOCK-WORK MOTOR.

Reproduces satisfactorily and de-
lightfully musical and other record-
ings. Send \$10 to our nearest office for
one of the \$5 Graphophones and a
dozen carefully selected Columbia
Records an investment that will pay
a hundredfold in pleasure.

Graphophones of other Models from \$10 up.

Bright's Disease and Diabetes in Life Insurance.

Thousands of men are now in danger from these diseases without knowing it. This is not an alarmist claim, but a serious and provable fact. Year after year the number of men who are terrified by learning, on applying for life insurance, that they are victims, is enormous. They had had no hint of their condition, until the rigid examination revealed it.

This stealthiness is the terrible feature of these diseases. Unseen and unfelt, save for a few slight symptoms (headaches, backaches, heaviness in small of back, sense of weariness, irritation of kidneys or bladder) in Bright's Disease. In Diabetes an overamount of urine is passed, and thirst is increased (both so slightly as to almost defy detection); or a nervous run down condition. A uremic condition is generally a forerunner of the more serious conditions, and is equally dangerous. They take deeper and deeper hold, and they seldom are detected until they are beyond the power of present-day physicians. To most men the announcement of their condition comes as a death warrant.

Yet these diseases are curable. The Tompkins Corbin Co.'s Bright's Disease Cure and their Diabetes Remedy (two distinct medicines) have brought radical and permanent cure to a host of cases for whom the best physicians could do nothing. The patients have been mainly persons of culture and education. Their testimony makes doubt impossible, and they feel it their duty to tell others how they were rescued from the very grave by the Tompkins Corbin treatment.

Our single aim is that persons afflicted or threatened with these diseases will investigate our claims. We have nothing to conceal. We have seen and we know that our treatment offers the sufferer a hope that can be found nowhere else in the world.

For any who fear these diseases and will send us four ounces of their urine by express, prepaid, we will make a careful and exact analysis free of charge, and either put their mind at rest, or put them in the way of recovery.

We wish that ever afflicted one might have a copy of our book of cures. Every record therein is authentic.

Dr. Tompkins gives his personal attention to every case, and Mr. J. W. Corbin to management. TOMPKINS-CORBIN CO., 1300 Broadway, New York

When a wealthy merchant bragged to Lyon, a wise philosopher, of the multitude of his ships, and his extensive trade, he answered, "I esteem not that to be felicity which hangs upon ropes and cables." When a man is at the last cast, it is true piety, and not prosperity, that shall stand a man in stead. The smoke of a great man's sacrifice smells never the sweeter before God, because he is clothed finely.

Largest Advertising Contract Ever Placed in Chicago.

GET A BIG "AD" CONTRACT—The N. K. Fairbank Company, whose advertising amounts to several hundred thousand dollars per annum, has just completed arrangements to do all its advertising through the Mahin Advertising Company. This includes all advertising in newspapers, high-class magazines, street cars, etc. John Lee Mahin, the president of the Mahin Advertising Company, is widely known, and the securing of the N. K. Fairbank Company contract is a compliment to his ability. J. H. Snitzler, the secretary and treasurer has had a long and honorable business career in this city. Since opening their office, December 28th last, they have secured, aside from the N. K. Fairbank Company contract, forty-eight customers whose business will aggregate \$200,000.00 per annum. They will move from their present rooms to the fifth floor of the New York Life Building into greatly enlarged quarters, to accommodate their rapidly increasing business. — Chicago Times-Herald, Feb. 17, 1899.

The Mahin Advertising Company increases its capital stock to \$50,000, fully paid up.

Life More Abundant. Continued.

feeling of lightness, and crossed the cabin floor to round up the chunks in the fireplace, that they might consume the smouldering snuff. As she pushed up the chunks, she said aloud to herself, "This is the first time that truck ever smelt bad to me, I wonder how I ever could 'ave liked hit." She stopped short as if to listen at herself, and turning around at the moment she saw Oscar come to the cabin door, and called out to him with surprise in her voice, "Well, Ock Turner, ef that appertite fer snuff aint left me. I aint got no more taste for hit than nuthin'."

"Spect you got the blessin'," said Ock.

"I wonder of I aint," said Elizabeth, and with that she leaped at Oscar with a shout of triumph, throwing her arms about his neck, and crying out repeatedly, "I've got the blessin', I've got the blessin'." Oscar sat down in a chair and wept as if his heart would break, and Elizabeth made the cabin ring with shouts and songs, and laughter.

Finally when she could compose herself, she said, "Oscar, can you keep the baby fer me a little while, I want to run up an tell old Miss Sanders what I've got." "Yes, I can keep the baby, but what are you calling me 'Oscar,' fer? why don't you call me 'Ock' like you always did?" "I don't know," said his wife, "because I love you better than I ever did before, I reckon."

Elizabeth was gone some two hours, and came back with four live chickens, which she explained to her husband she had bought from Miss Sanders to be paid for in work about the house.

"I would like to know when you are goin' to have time to go up there to work," said her husband.

"Oh, I will have plenty of time, 'cause you know I wont set around now in the ashes and dip snuff about half of my time."

"What are you going to do with the chickens?" said Oscar.

"I am going to raise chickens for the market, and sell eggs to help you buy that farm that we are going to get with our terbacker money," said his wife with a smile.

Oscar spent the evening cutting and carrying poles to build a pen to put the chickens in. It was the first real enterprise of their married life, and although it was a small matter some how the crowing of the rooster and the cackling of the hens, seemed to add much to the cheerfulness of the lonely little ranch on the plains.

Oscar held on to his tobacco pledge until past midnight, and then got up and turning his pants pockets wrong-side out, secured a small handful of crumbs in his mouth, and dropped back into bed, with a gratified appetite and a guilty conscience.

I will not detain the reader with details; suffice it to say that Oscar Turner soon found that he was the helpless slave of tobacco, and that, for deliverance from it, he would have to seek a higher power outside of himself, which he sought and found to the great joy of his heart, coming into the experience of full salvation just a month later than his wife.

When Clarence Strong came back to the schoolhouse for his next service, Oscar had just crossed over, and they rejoiced together. Oscar invested the first month's savings from tobacco in a subscription for the PENTECOSTAL HERALD. He and his wife had both neglected reading until the meager elements of an education, picked up in the old field free school, in their childhood, had almost been forgotten. But now with Bible and holiness paper, over which they poured in diligent and

CHANGE OF CLIMATE WONT CURE CONSUMPTION

The Slocum System is Needed.

A Curative Medicinal Treatment Founded On Modern Scientific Truths is More Potent Than Air Alone.

FREE TREATMENT FOR LUNG WEAKNESS.

If those of our readers who reside in the most highly favored sections of this country, where the climate is healthy and invigorating, with a dry and tonic atmosphere, will look about them, they will see a greater or less number of their friends and neighbors dying of consumption, while many others have already been carried off by that dread malady.

These deaths have occurred from time to time amid the refreshing prairie breezes of summer; in the fair and mellow days of autumn and also in the dry and sunny seasons of a southern winter.

Such deaths amid such favorable surroundings afford positive and convincing proof that climate alone will not cure consumption; that neither pine laden breezes nor bracing mountain air will restore weak lungs or build up a constitution that is being undermined and broken down by the insidious germs of a fatal disease.

But, on the other hand, many thousands of testimonials from grateful people all over this country, who have been cured by the Dr. Slocum System of Treatment, and are today in the enjoyment of perfectly restored health and strength, afford the most convincing evidence that this treatment, aided by favorable climatic conditions and surroundings, is a positive cure for Consumption and all other chronic diseases of the Throat, Chest and Lungs.

Therefore, those who go to the mountains, the seashore or to southern climates, as well as those who already reside in such favored localities, should not fail to take the Dr. Slocum System of Treatment if they wish to derive the full benefits of favorable climatic conditions and scientific medication.

The Dr. Slocum System of Treatment (consisting of Four Preparations) is both medicine and food. The medicines used in it allay the cough and lung irritation, heal the soreness and subdue the pains in the throat, overcome shortness of breath, improve the appetite and digestion, and bring comfort, rest and refreshing sleep, while its food properties are building up the constitution, enriching the blood and infusing the sufferer with new life and vigor.

No single remedy will accomplish all this, but the Four Remedies embodied in the Dr. Slocum System of Treatment will. More than a quarter of a century has been devoted to perfecting this System of Treatment; every indication, every symptom in Consumption and other diseases of the Throat and Lungs, has been carefully studied in the development of this Treatment, therefore those who take it and give it a fair trial, certainly avail themselves of all that modern science and skill have to offer for the cure of Consumption and all forms of wasting diseases.

Dr. Slocum's faith in the efficacy of his System of Treatment is so strong, and his interest in the welfare of humanity so great, that he will cheerfully send his complete System of Treatment (Four Preparations) FREE to all sufferers who ask for it.

Write the Doctor.

Simply write giving your full name and address, to Dr. T. A. Slocum, Laboratories, 96 and 98 Pine Street, New York City, stating that you read this article in the PENTECOSTAL HERALD when the FOUR FREE PREPARATIONS will be sent you, together with free advice adapted to your case.

delighted study, spelling out the difficult words, they were making rapid progress toward ability to read with ease and intelligence. The nicotine out of their systems and their hearts full of peace and hope, a new physical and mental, as well as Spiritual vigor had come into them, and the life of full salvation was to them in every sense, "The Life More Abundant."

Little Julius was lifted into an entirely new sphere of existence. His parents, so short a while ago with scarcely a desire above the gratification of their passionate appetites for filthy tobacco, which they used to such an extent that both heart action and brain development, all unconscious to them, were being hindered to such an extent that they found themselves indolent and indifferent, sinking into the depths of poverty and ignorance.

Now they were full of peace and joy, health and vigor. They were strong in their bodies and eager for employment, which they found without difficulty. Oscar changed his mind with regard to cotton and rented land again from Mr. Sanders. He worked hard at good wages during the fall and winter, and invested his money to good advantage. The springtime found several well read holiness books on the cabin mantel, a cow and calf, with two pet lambs, a pig, and more than a score of young chickens feeding about the little ranch, which had been neatly fenced in, and a number of shade and fruit trees had been planted about the front yard. Whereas before Oscar had put nothing in the

ground but cotton seed, and while cultivating that, had put in a day's work here and there to get money to provide fat meat, meal and tobacco for his family, he this year planted ten acres in cotton, sowed the same number in oats, and planted fifteen acres in corn, besides planting out a good sized garden near the house. The cow and chickens gave him a helping hand, and the garden came nobly to the rescue in the furnishing of the table. The season was excellent, the crops were good. Oscar made several trips to the county-seat with chickens, eggs and vegetables, which he sold to advantage, buying such things as his wife and baby needed.

The Waco camp-meetings were coming on. Oscar pressed his work, hiring a hand for a few weeks. The oats were harvested, the corn laid by, the cotton ploughed and chopped out, and the last day of July, Oscar, with his happy wife and baby, seated in a covered wagon drawn by two mules, with a neighbor and his wife who owned the outfit, started over the plains for a drive of one hundred and forty-six miles to attend the Waco camp meeting.

(TO BE CONTINUED.)

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 530 Powers' Lock, Rochester, N. Y.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must now retire from active life, I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York.

Guin, Alabama.

Still on duty. Revival fires are still burning. Heart cries of Jesus in the soul still going up. As to Churches, no open doors here for us. March the 6th we began preaching in the homes of the people every night. We had a powerful meeting last night. We aim to continue the revival here this way. Lectures on education and secret orders can be had in the Church without consulting authorities but entire sanctification as a second definite work of grace can not. It is all right. Many good men are honestly mistaken. No one can see until his eyes are open. I fear many will open them too late. Cares and pleasures of this life are blinding the multitudes. Following after their own burning desires and evil passions. Filled with unclean spirits and filthy habits, going their own way. Eyes full of adultery, having committed fornication with the great harlot that sitteth upon many waters. Going after her costly array of purple and scarlet, deckings of gold, precious stones and pearls, drinking of the filthiness of her fornication from the golden cup in her hand, having a good time, going to hell in pleasure and riotous living! (Rev. 17). Sporting themselves in their own deceivings, showing respect of persons for advantage. Speaking great swelling words, seeking to get gain and to be highly esteemed among men. Speaking evil of the things they know not. Thinking the worship of God consists in much carnal appearance and that worldly commendation speaks of much godliness. Hearts darkened by the God of this world, knowing not the scriptures nor the power of God. Following after fleshly wisdom, understanding neither what they say nor whereof they affirm, having turned from love out of a pure heart and faith unfeigned. Worshipping at the shrine of pleasure, serving their own belly (Rom. 16:18) and by smooth and fair speech deceive the hearts of the simple, and teaching commandments they themselves obey not. Hence the great falling away (II Thess. 2:3) and the distressing spiritual famine throughout the land. Deplorable condition! Without the knowledge of God, hunting rest in their own way and finding it not; seeking peace and yet troubled and perplexed; restless and discontented in heart and mind; outwardly appear righteous unto men, and loving to be greeted in the markets and to be called *master*; doing alms and giving gifts in some other name than the name of Jesus that they may be seen and justified before men. (Luke 16:15; Col. 3:17).



FREE FOR ONE Hour's Work

American Nickel Keyless Watch, or Snap-Shot Camera with attachments, ready to take pictures. If you will sell for us 25 packages HEADACHE TABLETS at 10c each, or 25 packages SILVER WASH BLUEING at 10c each. Send name and address. No money required. Walker Edmund Co., 36 Oriel Bldg., Cincinnati, O.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Blueing at 10c each. Send your full address by return mail and we will forward the Blueing, post-paid, and a large Premium List. No money required. BLUEING CO., Box 3, Concord Junction, Mass.

There is a last chance for salvation. The last call will soon have come and gone; the door will be closed; destiny fixed! Repent and call upon God while you can find mercy. It may be too late tomorrow. The Lord bless you all and keep you by His power, ready to be revealed in the last time. L. P. ADAMS.

Wanted.

At once, an elderly lady who is sanctified, to take charge of our home during our absence. To a good lady will give a permanent home; write at once. Sam. S. Holcomb and wife, evangelists, Little Rock, Ark.

Elizabethtown District.

THIRD ROUND OF QUARTERLY MEETINGS. Hodgenville, March 24-26; Elizabethtown, March 26-27; West Point (Haynes) April 4-5; Constantine, (High Plains) April 6-7; Long Grove, (Howe's Valley) April 8-9; Louisville Cir., (Mt. Holly) April 15-16; Stephensport, (Cross Roads) April 22-23; Wolf Creek, (Cedar Flat) April 29-30; Millerstown, (Millerstown) May 4-5; S. Leitchfield, (Taylor's Chapel) May 6-7; Leitchfield, May 7-8; Brandenburg, (Cedar Grove) May 13-14; Sonora, (Zion) May 20-21; Vine Grove, (Cedar Creek) May 27-28; Hardinsburg, (Webster) June 10-11; McDaniels, (Alexander's Chapel) June 17-18; Fall's of Rough, (Spurrier's) June 17-18; Big Spring, (May's Grove) June 24-25.

G. B. OVERTON, P. E., 1119 Floyd St., Louisville, Ky.

The District Conference for the Elizabethtown District will be held at Ridge Spring, June 1-4, Bishop H. C. Morrison presiding.

G. B. OVERTON, P. E.

Lebanon District.

THIRD ROUND.

Lebanon Station, April 1-2; Bardstown and Samuel's at Bardstown. 8-9; New Haven at Smocks, 15-16; Thurlow at Beech Grove, 22-23; Greensburg and Early at Early, 29-30; Manassville at Wesley Chapel, 29-30; Casey Creek at Atwood Chapel, 29-30; Upton at Bonnierville, 29-30; Brad'sville at Bethesda, May 6-7; Greensburg Circuit at Pleasant Hill, 13-14; Springfield at May's Chapel, 13-14; Munfordsville at Powder Mills, 20-21; Shepherdstown at Bardstown Junction, 20-21; Campbellville at Soul's, 27-28; Buffalo Circuit at June 3-4; Mt. Washington at Fairmount, 17-18; Jeffersonstown and Cooper at Cooper, 24-25.

C. R. CROW, P. E., 119 West Broadway Street, Louisville, Ky.

In the notice of the Acme Bicycle ad in our issue of March 3rd, we mentioned that the work was done by hand. We did not intend to make the impression that all parts of the machine was hand work; the brazing, painting and such parts as are necessary and best to do by hand is done that way. Of course, the principal parts are done with the most modern machinery. They do not employ any but the most skilled workmen and best material, that is the reason they adopted the plan of selling their goods direct to the consumer, knowing they could well afford to guarantee the wheels to be durable and just as represented. Write them and they will send you a full and complete catalogue giving all the necessary information, recollect they sell direct to the rider, and have no agents, thus giving you the benefit of the agents commission.

Little Rock, Ark.

Dear Brother Arnold:—We are resting for a few days at home, preparing for our summer campaign. We have three camp meetings, and are expecting grand times for God and Holiness this year. Bless the Lord. We have some dates for May, June, July and August left yet, and would urge all who desire

ARMSTRONG & McKELVY Pittsburgh.
REYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN New York.
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN Chicago.
COLLIER
MISSOURI St. Louis.
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.



He gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience—the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

A BUSINESS EDUCATION

is absolutely necessary to the young man or young woman who would win success in life. This being conceded it is of first importance to get your training at the school that stands in the very front rank—

THE BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.

BOOK-KEEPING, SHORTHAND, TELEGRAPHY.

Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you FREE.

Night School from September '98, to April '99. Mention this paper when writing. Classes in Spanish are now being organized.

our services, to write us immediately. Remember that we are musicians, playing several stringed instruments, all for God.

Music is a grand thing. When we see so much music used by the Devil for pulling down people, when sanctified and sent out by the Holy Ghost, it will be a greater power in pulling people up. If any of the readers of the HERALD know of a place where they have tried to have revivals and could not get the crowds, please write us, at once.

Praise God for an up-to-date Salvation, in all of its fullness. Our souls are running over.

SAM S. HOLCOMB AND WIFE, EVANGELISTS.

March 14, 1899.

PROPRIETARY MEDICINES—GOOD AND BAD.

BY R. S. WILSON, M. D.

We are often asked why so few propriety remedies achieve success—why a large majority fail so shortly after being brought out. The average remedy lives but a few months, it is the exception to see one which has achieved a permanent place in popular favor. The result in case of failure or success of every remedy is strictly logical. Lack of worth in one case leads to oblivion while upon the other hand merit brings prosperity.

Every hygienic journal well knows that the propriety remedy which becomes successful—which wins for itself a place in the household, becoming, as it were, a family necessity—that such a remedy has by sheer force of worth—by its demonstrated curative virtues—thoroughly proved its right to exist and to deserve the high praise that is bestowed upon it. There is no royal road to public confidence—the place of honor must be fairly won and honestly held.

No more emphatic proof of the truth of these remarks could be offered than is presented in the case of Safe Guard Pastilles, offered by E. Abendroth, M. D., of Indianapolis, Ind. Here is an example of a propriety remedy which from the first has been recognized for its worth and has steadily advanced in popular esteem until to-day it occupies a place of eminence in the households of the

land. It deserved and attained success because it satisfactorily demonstrated that it offered a specific cure for all diseases peculiar to women, and its potency in the obstinate cases which had hitherto baffled all known curative agencies added daily to its reputation. As a result of its successful record it gained praise and support from a class of persons not frequently found endorsing the claims of any proprietary remedy, those of highest character and unquestioned standing. It is, indeed, one of the few sterling remedies which force recognition, as its merits are not dependent upon any claims made by those interested in promoting its sale, nor upon speciously worded advertisements. Not only from the public but from the medical profession, Abendroth's Safe Guard Pastilles have received the heartiest endorsement, and physicians of the highest standing have attested to their specific value as opposed to the many worthless nostrums which live for a day, and then disappear to be forgotten. As readers of this publication well know, the editorial reports appearing in these columns are based upon thorough investigation and are published for the benefit of readers alone, without regard to the interests of any manufacturers. In pursuance of such duty we do not hesitate to bestow endorsement upon such a remedy as Abendroth's Safe Guard Pastilles when such praise is due; while at the same time where unfavorable criticism is deserved we do not hesitate to censure in unstinted terms. In every case we consider a remedy from the standpoint of absolute and fearless independence. It is a matter of satisfaction that we have been instrumental in driving many impostors from the field, but it is a source of greater satisfaction when we come upon such a remedy as Abendroth's Safe Guard Pastilles, upon which we unhesitatingly bestow the heartiest editorial endorsement of the American Journal of Health.

Women who suffer

with any form of ailments peculiar to their sex, and who are discouraged by their past experience with doctors, patent medicines and so-called sure cures, should write to Dr. E. Abendroth, Indianapolis, Ind. Dr. Abendroth's Pastilles are ABSOLUTELY GUARANTEED to cure every form of female disease. Price \$1.00 a box or 5 boxes for \$5.00. A new book, "Health and Happiness for Mothers and Daughters," mailed free for the asking. Address, Dr. E. Abendroth, Indianapolis, Ind.

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OF ASBURY THEOLOGICAL SEMINARY

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts.2.4

REV. H. C. MORRISON,
REV. H. B. COCKRILL, Editors.

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THE PENTECOSTAL HERALD.

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REV. W. E. ARNOLD, Office Editor and Business Mgr.

THAT TEXAS CONFERENCE.

Last week we referred to the fact that Bishop Galloway had called a meeting of the presiding elders and pastors of the various Texas Conferences to consider the spiritual state of the church. While the meeting included in its purpose the devising of "measures for inaugurating the Twentieth Century Educational Movement," it is evident from the report of the proceedings as given in the "Texas Christian Advocate," that the consideration of the spiritual condition of the churches in Texas was paramount. The meeting was held at Fort Worth, beginning on the evening of March 15. Bishops Galloway and Key were present. Of the forty presiding elders in the Texas Conferences, thirty-six were in attendance. In all, about two hundred and forty preachers, itinerant and local, came from a distance and took part in the proceedings. Bishop Galloway made the opening address. He said: "We are not here so much for business as for counsel. We want to reach a solution, as far as possible, of the problems with which our work in Texas is confronted. That there is a dearth of spiritual results following our work is apparent." This address was followed by a sermon by Bishop Key from the text: "He that hath ears to hear let him hear what the spirit saith to the churches." Among other things the Bishop said: "We note the Spirit speaks directly to the church. Then we want to heed the admonition, for we are in something of a backslidden state. If there ever was a time when men ought to come together and ask what is the matter with the church, this is the time, and this is the occasion." One brother stated: "We have been working our machinery but this has failed. We need a revival of religion that will reach our deepest nature, and then our machinery will be all right." All seemed to recognize the fact that the church had lost ground spiritually, and the first essential to success upon any line was a deep and genuine revival.

We like this. Would that such conferences could be held in every State. They are needed. It is undeniable that the church is not what she ought to be spiritually, and that there is great need of a revival. If this general revival is ever realized, the work must begin with the preachers. Some of them need to be converted over again; all need baptism of the Holy Ghost. If they had this they would very soon set the churches on fire.

The bishops can do more to bring about this revival than any other number of men. If they will begin by devoting one day of their coming May meeting to prayer for the baptism of the Holy Ghost upon their own hearts and lives, then go out to the churches with the power of their own Pentecost upon them, the preachers will be stirred, the churches will be aroused, and in a little while the revival fires will be burning in every part of our land. This work should begin at headquarters. Then let these leaders call meetings of the brethren in every State and the flame will soon spread through station, circuit and mission until the whole church is ablaze.

THE LOSS OF MEMBERS.

In the "Methodist Review" for March and April Dr. Tigert informs his readers that the Methodist Episcopal Church, South, during the year 1898, suffered a net loss of about 8,000 members. Returns

have been received from forty-six out of the forty-seven Conferences, twenty-one showing a small increase, and twenty-five a decrease. For the ten years immediately preceding this year of loss, there was an average annual gain of 37,000.

Much is being said as to the cause of this decrease, and, as is natural, strenuous efforts are made to find a scapegoat upon which to lay the burden of responsibility. We understand that Bishop Candler in some of his addresses before some of the Western Conferences, has been trying to lay this burden upon the evangelists and to make it appear that they are the cause of this distressing loss. As to this matter, we are more familiar with the Kentucky Conference, in which we hold membership, than we are with any other. This Conference reported a net loss during the year of 790. A brief study of the statistics, in connection with information we have concerning the various charges of this Conference, convinces us that the evangelist has been an important factor in saving the Church here from still greater loss. Take this fact: The twenty-five stations in the Conference reported during the year 212 members received on profession of faith. Eight of these stations had the services of an evangelist and report the number received on profession at 133—an average of 16 to the charge. Of the other seventeen stations which did not employ an evangelist, three report no additions on profession of faith, while the remaining 14 report 89—an average of six to the charge. These figures are at least approximately correct, and if the same conditions prevail throughout the Conference, among the circuits and missions as well as the stations, we may well ask, what the loss would have been had it not been for the evangelist? We suggest that if there had been less fighting of holiness and of the men who are earnestly trying to bring about a revival in the churches, the statistics might have made a better showing than they do. If we will cease our strife and war upon one another, betake ourselves to prayer for the baptism of the Holy Ghost upon ourselves and upon our fellow workers, and unite our strength in an earnest effort to save souls, God will draw near, and at the end of another year, we will have a better report to make concerning our spiritual and numerical strength. The writer is not an evangelist, never was one, and does not expect ever to be one.

"I WANT to be like Christ," said a brother in the testimony meeting. Well, that means a great deal. Christ was meek. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Christ was patient; he "endured the contradiction of sinners." "As a sheep before her shearers is dumb, so he openeth not his mouth." He was full of compassion and ready to forgive. "Neither do I condemn thee; go in peace." "Father forgive them, they know not what they do." His heart was full of pity and love. He came "to seek and to save that which was lost," and as a good shepherd he gave his life for the sheep. He was full of good deeds. He came "not to be ministered unto, but to minister." He "went about doing good." He was prayerful, spending whole nights in prayer. Do we wish to be like him? If so, we need something more than to merely imitate him; we must have his Spirit in us if we would be, and feel, and do as did our Savior.

The "New York Advocate" makes this strong deliverance: "There is nothing that some clergy-men will not be found to utter in these remarkable

days; no doctrine that Jesus Christ taught, even to the personality of God, that is not denied by some licensed minister; no principle of morals that is not explained away or attenuated; no vice that is not apologized for or held up as sometimes excusable, and no virtue that is not minimized by faint praise. To prove this statement it might be necessary to include among ministers the representatives of absurd sects, but only in extremest cases. There never was a time when our Savior's words, 'Take heed what ye hear,' and 'Take heed therefore how ye hear,' were more important than they are today. For there is no denomination, however orthodox its profession, that does not contain some ministers from whose teachings it is easier to learn the way to perdition than the path of life."

REV. WILLIAM ARTHUR, author of "The Tongue of Fire," and ex-President of the Wesleyan Methodist Conference, has recently celebrated his eightieth birthday. He was born in County Antrim, Ireland, graduated from a London collegiate institution, became a missionary to India, afterwards a missionary to France and later President of Belfast College. He has written "Mission to Mysore," "The Successful Merchant," "The Tongue of Fire," besides many contributions to the periodical literature of the church. He preaches in the French, Italian and German as well as the English language.

We expect to begin soon the publication of a series of articles from the pen of Rev. B. S. Taylor, on "The Israelites." Bro. Taylor has put much time and labor on these articles, and they will be put in book form as soon as they are run through the HERALD. We suggest that our readers get a cheap scrap-book and clip these articles as they appear week after week, and paste them in it, so that they may keep them together and have the whole series when they are finished. Bro. Taylor considers this work the most thoughtful and helpful of any he has written. God will use them in bringing blessings to thousands of our readers.

In order to complete our files we want copies of "The Methodist and Way of Life" for the following dates in 1896: January 8, February 19, April 1, July 29, December 33. If any of our readers have these papers and will mail them to us we will be very grateful indeed. If any one has kept a file of the old "Kentucky Methodist," we would be glad to hear from him. Please to drop us a card telling us how many copies you have, and in what years they were printed.

God does not hold us in waiting because he is unwilling to bless, and needs to be persuaded. But he does require that we come to him aright, and he does not bestow his blessings upon those who are not ready to receive them. We may be deceived in this matter, but he knows us better than we do ourselves. When we have been emptied of self and come with humble dependence and child-like confidence, we have only to reach up our hands, and behold they are filled.

MISSION FUND.

Previously acknowledged \$268.10; Mrs. Catherine L. Sanders \$1.00; J. G. Sowers 1.00; Olden Sowers 50 cents; A. Sister \$2.00; Mrs. A. R. Crews \$2.00; Mrs. J. R. Fentress \$1.00; Mrs. M. E. Stout \$1.50; Mrs. Mary F. Carroll \$2.00; O. F. Kilgore \$2.50; L. C. Broyles \$1.00; H. J. Cook \$5.00; Friends at Wilmore, Ky. \$6.00. Total \$293.60.

DURING the year 1899 not less than half a dozen books will be put through the columns of the PENTECOSTAL HERALD. "Strong meat;" "good to the use of edifying." Renew your subscription at once and get your neighbor to subscribe.

CONTRIBUTIONS.

BUNYAN PAPERS ON CHRISTIAN EXPERIENCE.—9.

With illustrations from "Pilgrim's Progress."

REV. C F WILCOX.

Being unable to persuade these sleepers to rouse up and come back into the way with him, Christian went sorrowfully on, sad to think of their danger, and of their utter indifference to it. "And as he was troubled thereabout, he spied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy." It looked very suspicious to see them coming into the way in this manner, so Christian asks them, "Whence came you, and whither go you?" They answered, "We were born in the land of Vain Glory, and are going for praise to Mount Zion."

"Why came you not in at the gate?" said Christian. "Know you not that it is written, 'he that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber?'"

G well, said they, to go to the gate is too much trouble, and we preferred to climb over the wall and take the "short cut" for heaven.

Formalist and Hypocrisy have many imitators in these times, who count it too much trouble to come in at the gate. A real repentance, a true heart sorrow for sin, an honest renunciation of it, and bowing at an altar of prayer, and wrestling with God for forgiveness and cleansing until peace comes, all that is distasteful. It is so much more genteel to take one of those lovely cards the ushers pass to the congregation, while the pasteboard evangelist is saying, "Now just please take one of the cards and sign your name, and give your church preference, and the name of the pastor to whom you wish the card to be handed, and we will see that he gets it right away." And so they take the card and sign the name, adding that they prefer the church of the bonton, Rev. Dr. Smoothedown, pastor; and the next Sunday they are received "on profession of faith." How delightful. What nonsense those holiness evangelists and radical Methodist preachers talk when they say that one cannot be saved unless they are scripturally converted to God, and made holy in heart! Here we are in the church, and without all that fuss of going to the altar and praying and testifying; and being in the church, of course we are Christians now, that is, we hope we are. This is the way Formalist and Hypocrisy look at salvation to day.

It is plain that Bunyan is here giving us a bit of his own experience of the time when, because he knew no better, he fell in eagerly "with the religion of the times," and went to church and kept up the forms of a religious life, yet retaining his wickedness. Of himself he says, "But all this time I was ignorant of the danger and evil of sin, or that sin would damn me, what religion soever I followed, unless I was found in Christ." Why was Bunyan in such a state at this time? Because he was taught by the clergy of that day that the church was everything. The priests themselves knew nothing of Christ, and so instead of pointing the people to him, they taught that the church was their savior. It was religion made easy. There are individuals to-day who advertise their humbugs under the promise to make things so easy for all who patronize them. "Easy terms of payment." So there are those who advertise books—

"Grammar Made Easy;" "German Made Easy;" "Music Made Easy;" and hundreds are foolish enough to be taken in and done for by these catchy ads. And there are ministers and churches that are advertising for patrons by putting out the sign, "Religion Made Easy." Only come to us and you may have the world and heaven too. We put up no bars: we just leave all matters of worldly pleasure and amusements, etc., with the individual conscience.

We know of an instance that occurred a few years ago where a certain pastor, being very anxious to increase his flock, asked his Sunday school to let him know by rising to their feet how many of them would like to go to heaven when the time came that they must leave this world; and after the entire school had risen to their feet he gave them to understand that that was all that was necessary for them to do in order to be admitted into the church, and passed them on to his successor as probationers.

Well, if these easy methods will save the soul, then we who are treading the path Jesus mapped out for pilgrims are suffering needless hardship and self denial. But, if it turns out that Jesus knew best, that it is necessary to "be born again," and to be made pure in heart, and live a life of separation from sin, then we are on the right line. I believe in the Bible way. I am going to glory by the old route, satisfied that if I stick to the "narrow way" I shall be safe in any event.

We hear it said, "When we get to heaven, it will not be asked by what road we came." That is true: for if we do get there at all, it will be because we took the right road, the highway of holiness.

The only road that leads to the Celestial City, is the way of faith in Christ and obedience to all gospel requirements. Brother Pilgrim, "ponder the path of thy feet;" we shall not pass this way again. We must not be deceived. "Take heed to thyself." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way; which leadeth unto life, and few there be that find it." May you and I be among these finders.

These two characters are put together here, it would seem, to show that the formalist, if not converted to God, will soon become a hypocrite. He cannot be in the church without its becoming necessary for him to pose as a spiritual man when he is not. And thus "the transition is easily made from a comparatively innocent and unconscious formalist to a conscious and studied hypocrite" (Whyte).

Christian did his best to convince these two men of the impossibility of their getting in at the gate of the city because they came not in at the gate which stood at the head of the way. But they told him that what they did they had custom for. Alas, our ears often hear the same thing from the lips of church members now. If we undertake to reprove a brother or sister for things that cannot be done in the name of the Lord Jesus, they reply, "Why there is Mr. A, or there is Miss B, they do these things, and why can't I?" A young lady who professed conversion in meetings held by the writer, was asked by a member of the church if she was going to unite with the Methodist Church, and she replied, "No, I am going to the — church. There is M — and L —, both members of that church, and good girls, too: they go to dances and have good times and believe it is all right, and I am going to join their church." So Formalist and Hypocrisy told Christian they had custom for what they did, and that this custom dated back so far that they had no

fear but that it would be admitted as a thing legal by an impartial judge, and as they were in the way as well as he, they could not see that his condition was any better than theirs. But Christian said, "I walk by the rule of my Master, and you walk by the rude working of your fancies." To this they answered that they doubted not that they should live as good a life as he though they did not make such a high profession. Insinuating that he was simply posing as a person of more than average piety, but was, after all, no better than his neighbors.

This prompted Christian to tell his experience, but it was only casting pearls before swine, for Formalist and Hypocrisy only looked at each other and laughed. Christian's talk about a new birth, and of grace and faith, and the love of the Savior, seemed but foolishness to them.

Then they all went on, Christian having no more talk with them, and presently they came to the foot of a hill called "D difficulty." This, we are told, represents "a way unpleasant to flesh and blood, which proves and tries the sincerity of our faith, and the earnestness of our souls, in our pilgrimage." It is the tests which pilgrims meet in the way which enables us to discriminate between the chaff and the wheat even here in this world. Every Hill D difficulty is a revelation of character. When Christian came to the bottom of this hill, he saw that the way which came straight from the gate lay right up the hill; but that there was also two other ways, one turning to the right and the other to the left hand. At the bottom of the hill a spring of sparkling water tempted the thirsty pilgrim to drink. It is no fancy which leads us to say that Bunyan no doubt intended to represent by this spring the means of grace by which the Christian pilgrim is refreshed and strengthened for every emergency. "They that wait upon the Lord shall renew their strength." The Christian who is faithful to all religious privileges, especially secret prayer, is the vigorous, healthy Christian who never thinks of turning aside to escape a difficulty met in the way of duty.

After a refreshing draught from this spring, Christian continues on his way right up this hill, remembering what Goodwill told him about the ways that were broad and crooked, being ways that led astray, and that he must keep the straight road.

"The other two came also to the foot of the hill, and when they saw that it was steep and high, they stopped." Such professors never go on in the narrow way under circumstances which require real self-denial and exertion. Any difficulty that proves irksome to flesh and blood is too great for them to surmount. They saw that the hill "was steep and high," but they did not see the spring at the bottom. Of course not; they never go to prayer meeting, and as for a class-meeting, that is too unendurable to be thought of. They can dish oyster soup and pass around the ice cream and play progressive euchre, but that is as far as they can go in religious (?) work. They look up and see Christian clambering up the steep ascent, and they say one to the other, "How foolish to go that way when here are two other ways which no doubt go round this hill and meet again in the narrow way. I'm not going to tire myself all out with that climb, are you?" There always will be ways, by which we may avoid difficult places in our journey, if we are so disposed; but when we turn aside to go into them we must leave the narrow way. Formalist and Hypocrisy decided to indulge themselves, so they separate to go into those two ways. "One took the way which is called Danger, which did lead him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, to rise no more."

'SCIENCE FALSELY SO CALLED.'

REV J M WILSON

I. Tim. 6:20.

Much Beloved HERALD and Readers:—The great bane of the church in the West is the false doctrine in its various forms offered to the people in the name of religion. As James and Jambres withstood Moses (II. Tim. 3:8) by imitating the works of God performed by him, so genuine Christianity is being imitated and substituted by modern necromancers. The spirit of evil in this day is a disposition to undermine *Orthodoxy*, which term is used by many as a synonym of "fogyism." And, as the only way to do this is to destroy the Bible, the main effort seems to be to either destroy or pervert its teachings. Infidelity, materialism, spiritism, Christian "Science falsely so called," theosophy, and other influences are at work in this way.

I wish to say a few plain things, for the glory of God and the good of his cause, more especially about what is called *Christian Science*.

I have hesitated until now, lest I should speak evil of the things I knew not; but I venture to say now, that I do not speak unadvisedly, or in a wrong spirit.

Now let me state some of the foundation principles of this new "discovery," which is evidently misleading many Christian people.

The serious objection to it is its palpable perversion and contradiction of Scripture and reason.

Its author or "discoverer" states the rules of her "science" thus:

- "1. God is all.
- "2. God is good. God is mind.
- "3. God, Spirit, being all, nothing is matter.
- "4. Life, God, omnipotent Good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny Good, omnipotent God, Life.

"Which of the denials in Proposition Four is true? Both are not, cannot be true."

Now if the foundation principles of this fabric are rotten material the structure cannot stand. If the premises are false, the conclusions are also false.

Proposition Four is not true. It is true that God, who is Life and omnipotent Good, is the negative or opposite of sin and everything that is evil. But it is not true that God denies the reality or existence of death, evil, sin and disease. Upon the contrary, God is the first one who ever taught that death was a reality. He said to our first parents in the Garden of Eden: "In the day thou eatest thereof thou shalt surely die" Gen 2:17.

But Satan denied death and contradicted God at the same time (Gen. 3:4,5). Satan said: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

And God, by Moses and the other inspired writers, taught the reality of death all through the Old Testament—both spiritual and physical death—as well as in the New Testament. The death Adam experienced in fulfillment of God's word was spiritual death, his spiritual nature died in being separated from God. But he also suffered physical death later, as God testified by Moses, Gen. 5:5. "And all the days that Adam lived were nine hundred and thirty years; and he died." And Moses records this fact concerning all of the old patriarchs, except Enoch, who was translated. And in the eleventh chapter of Hebrews it is stated that, "These all died in faith." This showing that *faith* did not destroy the reality of death.

Now, if the Bible is true, then this mental delusion called Christian Science cannot be true. It is evident from many other statements

in their literature that "Proposition Four," already quoted, means to deny the reality of death, sin, evil, and disease.

I quote another passage from "Science and Health," the original standard of the "Christian Scientists."

"Works on Metaphysics leave the grand point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death, and the insistence upon the fact that God is all, therefore matter is nothing beyond an image in mortal mind."

This does not only teach that *death* is not real, but also the non reality and non-existence of matter, evil, and disease. This is a square, definite contradiction of the Bible and reason, com non sense.

Does the Bible teach the reality of evil? Read Isaiah 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," etc.

This is not only a statement of the reality of evil, but a *woe* pronounced upon those who put darkness for light in denying what God affirms. Also read Matt 5:45; Rom. 12:9 and I. Tim. 6:10, and a multitude of others.

Does the Bible teach that disease is a reality? Read Ex. 15:26, where God promises, upon certain conditions: "I will put none of these diseases upon you." See also Deut. 7:15, where sickness and disease are mentioned. Also, Matt. 4:23, where Jesus is mentioned as "healing all manner of sickness and disease among the people." But he did not deny the reality of these diseases, but recognized their reality. Also Luke 9:1, where he gave his twelve disciples "power and authority over all devils, and to cure diseases." Also Acts 19:12, and many others.

"Proposition Four" also makes God deny the existence and reality of *sin*. Did God do so? Gen. 4:7, "Sin lieth at the door." Prov. 14:9, "Fools make a mock at sin." Is it not mocking at sin to say it does not exist? John 16:8, "And when he (the Holy Spirit) is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment." The very Spirit, God, in whom these "Scientists" claim to believe alone, proposes to *convince* the world of sin; but they claim they are not convinced. And why? Because they do not believe in the true God, and in the personality of the Holy Ghost.

They believe in something which they call God, Spirit, Mind, Good, etc., but something far different in character from God (I am not speaking hastily and unadvisedly).

Take the statement quoted above: "They never crown the mental power as the Messiah."—By reference you will see that this is an objection to "Works on Metaphysics," that they "leave the grand point untouched" (italics mine) "They never crown the mental power as the Messiah," etc. Is it not true then that they make a *God of the mental power* when they thus "crown" it, and make it the power by which the sick are healed? Does this not rob our blessed Lord of all his glory, and make him, as Mr. Spurgeon has said, "a blessed nobody?"

While this so called science denies the reality and existence of the human body, yet the healing of the body is the only thing of a practical kind about it. I have not met with anything in its literature concerning the salvation of the soul. It is pre-eminently a religion of the body, and not of the soul.

I have said many Christian people are being led astray by it, and I know this statement is hard to understand in consideration of the foregoing facts; but let me explain. They keep these errors, so shocking to reason

and moral sense and so contradictory of God's own word, entirely in the back ground, if possible, until the unsuspecting one has been impressed with some other feature, a "miracle," for instance of the "Science." And people who know the true God by experience of salvation, but know nothing of the horrible false teachings of this "discovery," are reminded of the power of God to heal the sick, and trust in Him for healing, and then go away, as did the nine lepers who were healed by Jesus, and give the glory to the "mental power" instead of to Christ, just as those nine lepers gave the glory to the priests to whom they were commanded to shew themselves, while only one of the ten returned to give glory to Christ, and he a Samaritan. See Luke 17:11-18. But, you say, how can the advocates of this theory believe such a summary of falsehood themselves? Well, I have learned that there is nothing too absurd and unreasonable for most people to believe, who will not believe in the Lord Jesus Christ.

Be it known that there is all the difference in the world between the "Mind healing" claimed by the "Christian Scientists," and the doctrine of divine healing taught in the Scriptures and practiced by true Christian people.

In another article, I should like to present some observations on that phase of the subject.

THAT LODGE.

BY J. S. JOHNSON.

I once belonged to it. Went in for the purpose of insurance. The Lord had blessed me with some little property, but I did not consider it sufficient. Thought I would add a couple of thousands more. There was a good deal of fun when I joined, especially for those who were looking on, but I got through. (Thank God, I got out.) The more I attended the Lodge, the more I felt convinced that I was in the wrong place. The things that I saw might amuse boys, but for men, especially those who belonged to the family of God, it seemed ridiculous. I have wondered, as I sat in the Lodge room, what Jesus would think of such performances, and have been thoroughly satisfied that they would be displeasing to him. Our Lodge some times gave a supper, and would end up with a ball. Now think of a child of God yoked up with unbelievers, who engage in such worldliness, for the sum of a few thousand dollars, when his Father owns the earth and all the gold and silver therein. I don't want to go to any place, that if Jesus was a guest at my house, I could not take him along, neither do I want to belong to any organization that I am not fully satisfied will meet his approval. It became plain to me that the Lodge, though beneficial to men, in a worldly sense, was detrimental to the kingdom of God, and the only thing for me to do was to get out.

I wrote the Secretary of our Lodge, and returned my policy, telling him I could no longer remain a member, and live according to the teachings of the Scripture. Thank God I am free. Free from sin and the world. The last shore line has been cut. Hallelujah! I am now walking by faith, feeling fully persuaded the Lord will make the two thousand dollars good, and I won't have to die to get the money. Every man should provide for his family; it is right, it is proper, but there are other ways to do this, outside of being a member of a secret Society. God intended that the church should cover all the needs of humanity. To it I hope to remain faithful, keeping myself unspotted from the world, walking in the way of all God's commandments blameless.

PINE BLUFF, ARK.

A GREAT BOOK.

REV. T. H. B. ANDERSON.

A new book is before us, and its advent is hailed with pleasure. Rev. Jno R Brooks, D. D., of Salisbury, N. C., is its author. The title is taking,—"Scriptural Sanctification."

Dr. J. J. Tigert, book editor of the M. E. Church, South, introduces it. Please read first what he says anent the book, but particularly of Christian Experience. It is worthy of careful study. Dr. Tigert has a good grip on Wesleyan Theology, and never fails when the time comes to say so. Strange that so many books should be written on the subject of sanctification! That it is an unpopular subject, all admit. That books on the subject are read, one has only to keep in correspondence with houses that publish them. Friends and foes read them, some for the love of the doctrine, others to find out what is said. Recently an author wrote us: "It would surprise you could you see the number of religious books that are being sold, especially on the subject of the 'Higher Life.' I could not give you an idea as to the number." A good symptom, and means revolution—deep, widespread and pervasive.

Dr. Brooks has done the M. E. Church, South, a real service—built, perhaps, better than he knew. His object was to get before the church a much neglected doctrine; but he will find men and women, after reading his book, listening to sermons on the subject with keener relish; and thousands seeking and finding what he so charmingly wrote about.

I repeat, the Dr. has rendered a great service. His book has warmth; I should say heat. The church for six years, has been sufficiently cool. Statistical reports have not been reassuring. An icy book, at this time, would have increased the chill; but, thanks to God and the author, a tropical sun shines upon us from its every page.

The book, like its author, is large, warm-hearted, and essentially Methodist. The author has taken a wide view—ranged over Methodist, Baptist, Presbyterian and Episcopal literature; Arminians and Calvinists bear witness to the doctrine. But it is not the testimony of men, except in so far as it harmonizes with the word of God, that gives value to the book. That Wesley taught it; that it entered into the warp and woof of Methodism; that no standard writer among us has had the temerity to question it, there is not the slightest grounds for doubt. But do the Scriptures teach it? Brought to the bar of God's word, and examined in the light of inspiration, I have no doubt Wesley, Asbury, McKendree, Foster, McTyeire, Wightman, Tigert, Hannon, Carradine and thousands besides, equally as pious and intelligent, were and are right. We may say that we do not like this pastor, or that evangelist, who believes it; he may hold peculiar views on other subjects; and as a worker in the church have eccentric methods; but it is not a question of pastor or evangelist, or methods. I care little about place, person or methods; is the doctrine true? I ween there are few Methodists who would say it is not. There may not be a man on earth who measures to the level of it; but no matter, what saith the law? God has many methods; "his chariots are twenty thousand." Far above pastor or people rises this doctrine—an Everest among Himalayan mountains. It is to the believer, aye, to the church, what actinism is to solar light. If it is taught in the word of God it is folly to switch off on methods to break the force of the obligation to preach and live it. This doctrine is one in a constellation of doctrines

as real and as dear to us as life itself. Conviction, repentance, justification, new birth, witness of the Spirit and sanctification. The destruction of any one of these would darken the sky over our Methodism. "But, I don't like the formula—'second blessing.'" You are not compelled by any rule in the church to use it; nor did Mr. Wesley intend that it should supercede Bible terms. He said, "It was a second blessing properly so-called," but neither you nor the writer have a right to turn against the doctrine because of that formula. The doctrine is in the Bible, no matter what Wesley, Whatcoat, Dr. Brooks, or Dr. Tigert may say, or what terms they may coin to express it. The doctrine is not only there, but many words of widely divergent meaning are employed to express it: "sanctification," "entire (1 Thess. 5:23) sanctification," "perfection," "perfect love," "baptism of the Holy Ghost," "life," etc.

Dr. Brooks has brought out the Biblical argument and set it in order before us. That Zinzendorfians will object is to be expected, but they will find it much easier to differ from him than to refute his argument. The doctrine is as certain to ascend the throne and rule our Methodism as that God reigns. This book will strengthen convictions now latent in the hearts of thousands. It is there this precious doctrine has a powerful ally. Methodists who hear from Sabbath to Sabbath of a full salvation have an idea already that there is something in it. They will, after reading the book, go in search of it, and find it.

Dr. Brooks is a pastor, and therefore in the regular work of the ministry. His book is not the work of a "roving, irresponsible evangelist," as a friend said in reply to the question: "Have you read 'From Glory to Glory,' by J. H. Smith?" "No," said he, "I do not regard him good authority; he is an evangelist." In my reply I asked: "Have you read Wesley's Sermons?" He was an evangelist. Watson located that he might write the "Institutes." But Dr. Brooks is an itinerant, and his devotion to the economics of Methodism unquestioned. Whatever there is in this proposition, Dr. Brooks is entitled to it. And it has a certain value; it shows that this doctrine is not limited to local preachers, evangelists and a few laymen here and there; but "pastors," and a multitude, too, believe it. If they henceforth, as sound discretion, good judgment and sanctified courage as Dr. Brooks, their tribe will increase.

His spirit throughout is admirable. I could not suppress a smile as I read excerpts from reports containing expressions of distinguished Methodists anent the doctrine. Consciously and unconsciously, they have borne witness to it; and the sea "Scriptural sanctification," "gave up its dead," recorded their testimony. How Wesley, Fletcher, Whatcoat, Hedding, Fess, Mallalieu, Foster, Soule, Key, Tigert, Withers, Morris, Hannon, and hosts of others march across the stage of Methodist history as believers in the instantaneous sanctification by faith! Why not? It is in Paul's Epistles. He gave it to us as a doctrine, but faith in Jesus Christ turns the doctrine into life, and it lives and breathes in our midst. It is beautiful to look backward and see such figures as William Law, Fenelon, Madame Gyon, Perre la Combe and John Wesley, to know that such matchless spirits lived. Who doubts now the genuineness of their faith? "Mystics?" Folly to say: "Heated imagination!" Come a little closer; sit down calmly and look into the faces of Whatcoat, Foster, Lovick Pierce and say: "mystics!" Look at Francis Willard,

confessedly the most womanly figure of the century, and cry "mystic!" She points to the moment when the mighty work was wrought in her. Thanks to Dr Brooks for giving us such history; the church will read and believe. Having read the book, and knowing personally the author, I take pleasure in commending it. Let every believer in Wesleyan theology purchase a copy and read and re-read it until the Spirit burns its precious contents into his soul.

RICHMOND, MO.

VICTORY FOR CHRIST.

The grand and victorious meeting held at Roanoke, conducted by evangelists J. W. Hypes and Jno. M. Oakey, closed Friday night, March 10th. This meeting was a success from the beginning, as the power of God was present at every service. The altar was often filled with those seeking pardon and purity. There was a great prejudice existing here against the doctrine of entire sanctification, but those who heard the sweet spirited men of God preach as the Holy Ghost gave them utterance, fell at the altar crying to God to cleanse them from all unrighteousness. It seems as if none left the meetings without being convinced, at least, that there was such a thing as heart purity in this life. Many who were so bitter against the doctrine are now ever ready to stand up and say, "I am sanctified by faith, through the precious blood of Jesus." (Glory be to God) Oh! it did our hearts good to listen to the clear cut testimonies, especially the last night of the meeting, when so many with smiling faces and glad hearts gave honor to the blood, boldly testifying to the power to save from all sin. The hall (we could not secure a church) was packed, and often several hundred were turned away for want of even standing-room. We like to leave the results with God alone, but feel that it will be only justice to our dear Lord and Master to say 150 were purified by the blood, thirty-four received pardon and many reclaimed from a backslidden state. There was no wild fire manifested, but a sweet expression of God's love on the faces, showing what had been wrought in their hearts. The Spirit was faithful in convicting, converting and sanctifying power. We feel that we can never praise our Lord enough for what he has done for the city of Roanoke. The Lord is using these evangelists most wonderfully in building up his kingdom. They are sweet spirited, and at the same time positive, never compromising, and always true to God, preaching the word boldly, holding up God's word and their experience as a testimony in convincing the people that "faithful is he that calleth you, who also will do it." Do what? Why sanctify you of course. (Glory be to God) We are on the victory side. We pray God that the time may not be far off when holiness will sweep this land like a forest fire and take the world for Jesus. We have organized a holiness meeting to meet every Friday evening, and are now enjoying the fruit of Canaan. We expect Bro. Joseph Smith here in the latter part of April or May, and please pray, readers, that the work may move on steadfast and true, only for God. We are looking, praying and believing that God will bless us more abundantly.

Yours, washed and rejoicing in the blood that cleanseth from all sin.

F. H. WICKS AND WIFE.

The "TWO LAWYERS" has struck a popular chord among the people. Several have said, "I want a copy to lend to my neighbors, I want them to read it." Send 50 cents to the Pentecostal Publishing Company and get a copy. Read it, and tell your neighbors about it.

Dodge City, Kansas.

This is the third week of glorious victory in the M. E. Church, Rev. W. S. Weaver, pastor. This is a Division town for the Santa Fe Railroad. A large round house, shops, and splendid depot belong to this road. The Rock Island also comes in here. Population 2500. It has been a "tough town" in an early day, but the rough element has pretty much gone on west. The school house stands on a hill, formerly a lot where they buried men who died with boots on; hence, called the "Boots on Hill." Scores of men are buried here and not a thing to mark or record it. It was for years a shipping point for ranchers, and cowboys once made the nights hideous, and decent people never went out after dark. The soldiers home for Kansas is located here. I went down yesterday and preached to them. A party of hallelujah workers sang on the steps at 4 p. m. The school house was well filled. The fire fell and conviction struck home. We had a blessed service. At least a score of witnesses testified to a clean heart. Hallelujah! There are about three hundred old soldiers cared for by the State of Kansas. With the women and children there are six hundred inside the fence. It is five miles from Dodge City, and forms quite a little village of about fifty stone buildings and cottages. The stone buildings formed a military, "Fort Dodge." Years ago troops were "posted" here and Indian fighters made it their headquarters. But now the general government has turned it all over to the State for the veterans. Some paint and soap and lime for whitewash would much improve the place. It is not kept up to the standard of an army post, or the "ship-shape" standard of the navy. There is no chaplain, nor regular services. The resident clergy supply them, but less than one quarter seem to care anything for the Man on the white horse who leads the army of the heavens in white robes. They need a revival. Most of them sit around and smoke and tell stories. But while their personal wants are well cared for, alas, the most of them seem to be careless for their eternal interests. All sects are tolerated, and no one is official. They irrigate the garden of ten acres by pumping, as there is usually very little rainfall in this southwestern part of the State. Grain farming has been tried here for twenty-five years, but fails so often that the farmers are falling back, Jacob like, on to cattle exclusively, and the ranches are devoted to grazing and the raising of alfalfa, kaffir corn—a kind of sorghum—for feed. Some day irrigation will make this a garden of the world. Some kinds of fruit, apples, cherries and small fruits do well, by careful cultivation even though they get little rain fall. This has been the coldest winter on record and the changes are sudden. To-day warm as July, tomorrow a blizzard, snow and high wind. But God has a people here. A large number have found a clean heart; many have been converted. We started in the "Rink," a huge building, which held the crowds that could not get into the church, but it became too cold. We have continued in the church. I expect to start for Casselton, North Dakota, next week and begin there about March 15th. Have postponed going to Colorado. Leadville is blockaded by snow. I may get there in May. Expect to hold a camp meeting in Buchanan County, Iowa, in June, also one in Ironton, Wisconsin, same month. The holiness papers are popular here, and most of the preachers in this Conference are on the second blessing line. Glory! Huntington's book is working great harm. The preachers read it and backslide like the author. It is a pity and a shame that it was printed by the

Book Concern. A manifest breach of trust and misuse of funds devoted by our fathers to spread holiness and not heresy. Is there no Prince in Israel who will arise and prefer charges against the author, and enter protest against this perversion of trust funds by the Book Concern before the General Conference? O, for a Bishop Hamline at such a time as this! How it stultifies us! Such books are extinguishers of revivals; apologists for decay; defenders of the spiritual dearth in Methodism. God pity the men who thus glory in their backsliding, shame, and death!

B. S. TAYLOR.

Bible Mission School.

This work was laid on our hearts two years ago. Last August we began trying to raise money for this enterprise. As some are not familiar with this movement, not seeing previous articles, we will give a brief description of the great need of this work. We find plenty of people who are very anxious to send the gospel to "our new possessions," but the same parties will not give one dime to carry the gospel to "our old possessions."

Many have heard of the Hatfield and McCoy war, in which so many women and children and men were killed. This school is to be located in this section of Kentucky. We find many homes in this section without a Bible, much less religious literature. When you go into some homes and ask to have prayer, they will look in blank bewilderment one to the other, and kneel when you kneel, as much as to say, "We don't know what you mean, but we will do like you."

Sister Onie Williamson, a holy, consecrated woman, has done much toward sowing this country down with Bibles. She has spent her means toward this work, and through a call made last year in the PENTECOSTAL HERALD, for Bibles, she received many second hand Bibles, and placed them in the homes where no Bibles were found. Bro. M. C. Reynolds has been doing much in the same line.

We have written to more than two thousand people who claim to love the Lord's cause, pleading for only twenty cents to help start this work. Our teachers don't want any pay for teaching, but they must be fed and clothed. Out of more than two thousand, less than eighty five have responded. We pray God's blessing on you who responded, but desire to say to your friends, whose names you gave us, but very few responded. Also we have written to more than three hundred ministers, asking them to take one nickle collection for this work, and two have responded, Bros. W. C. Woodyard and O. L. Leonard. Friend, you say you love the Lord's cause; will you prove it by your works? We have done all we can do; our work is stopped. This people's blood will be required at our hands; will your's be clean, dear reader?

We were very anxious to open the school this year. Will not some of the Lord's stewards send us three thousand dollars to start this work at once? and will you who have received letters respond at once? This is not to be individual property, but is to be controlled by a board of directors. Send money to Rev. Wm. S. Maxwell, Somerset, Ky., or M. C. Reynolds, Coal Run, Ky.

All amounts over one-dollar will be receipted for. Yours in the work until Jesus comes.

WM. S. MAXWELL, Secretary.

M. C. REYNOLDS, Treasurer.

COAL RUN, KY.

Greenville, Texas.

Dear HERALD. We have just closed a two week's meeting at Wolfe City, with good results. There were more than twenty bright, clear professions of conversion or sanctifica-

tion. I began the meeting Saturday, and Bro. L. L. Pickett came in the following Monday and poured in the hot shot into the ranks of sin for a week.

Then Brother L. C. Hall and his grand wife, Sister Mary McGee Hall came along and preached with power for a week. The last Sunday evening's service was a marvel in the hands of God in straightening out some holiness professors who were not holiness possessors. God help us to clean out the ranks till we have only a Gideon's band. Then with the blast of the ram's horn and a shout of victory, the walls of Jerico will fall flat. Otherwise we will come upon Ais along the way. Many of our holiness professors have become formal, and are not free to pray or testify as they once were. They seem lacking in spiritual power; have lost their enthusiasm, and when I look around, I see their hats full of stuffed birds and rooster tails—a sure sign that their zeal has flown. They are afraid to work in the altar, it might mash their hats. Brethren, let's get down to business for the Lord. The harvest, indeed, is white and the true laborers are few.

I go next to Chico, Wise county, Texas.

Yours for radical holiness.

C. B. JERNIGAN.

On The Field.

Rev. H. B. Someillan who spent several weeks in Cuba last fall surveying the ground, and opening the work, is there now to stay. He arrived in Santiago with his family, February 15, and is ready for action. We give below an extract from a recent letter.

"I find it absolutely necessary to take out one of the partitions in the building in order to have sufficient room in which to seat the congregation. We must have more pews, as I am quite certain of a large congregation from the very first service we hold.

The Baptist Church is well represented here now by the Rev. Dr. Moseley, Superintendent of their work in the provinces of Santiago, Santa Clara, and Puerto Rico Principe. They have sent to Mexico for a first class preacher who is expected to arrive on the 15th of next month. The Doctor told me this a. m. that he is going to buy a fine piece of property and will build a five thousand dollar church on it in a very short time. I think this is a much better plan than renting. The Catholic Archbishop of the United States is here and preaches in English and Spanish to day. His audience this a. m. was very large.

I have not seen Sister Pelot yet but hope to do so tomorrow. Will open school as soon as the seats and other needed material can be secured. We should begin this work well equipped, otherwise our progress will be slow and unsatisfactory. I think you can secure free transportation of school furniture from New York on a Government Transport steamer. Set us on our feet; give us a fairly good start, and we will keep going without much trouble. I heard a teacher had been appointed by the Woman's Board to this field. Is it so? If the ladies appoint me as their agent here, I will start their work in a manner that will please them much and will yield a great harvest of good to the field. It is my purpose to gather in the very best class of people and this can be easily done by charging a small fee. If we are wise and prudent as well as prayerful and trustful at the beginning we shall soon have cause to rejoice in the success with which our efforts will be crowned.

Prices for provisions here are enormous. Fresh meat twenty five cents per pound, eggs five cents a piece. Irish potatoes five cents per pound. Everything is high. I am sure you are praying for me and the success of the work committed to my hands. Will try to do the best work of my life by the help of God."

"THE TEXAS PRAYER LEAGUE."

REV. B. F. GASSAWAY.

Every remarkable spiritual upheaval, every permanent and far-reaching revival of religion, recorded in the history of the church, or the biographies of famous men of God, can be shown to have been begun and carried forward largely through the instrumentality of prayer. Pentecost was preceded by ten days of earnest prayer, and during the progress of the great revival, beginning with 3000 converts, and swelling to 5000 more, under Peter's second sermon, the apostles set apart "seven men of honest report, full of the Holy Ghost and wisdom," to look after the bodily sustenance of the poor, and the secular interest of the multitudes who had become followers of the Nazarene—saying, "We will give ourselves continually to prayer, and to the ministry of the word." This "saying" pleased the multitude, and under this plan the work of the Lord prospered most amazingly. The exhortations to prayer in the Scriptures are so numerous and pointed as to emphasize the importance of this duty, as well as privilege, to a marked degree. The "Reformation," under Martin Luther, was largely the result of prayer: Luther, himself, declaring that he could not get on with less than "four hours of prayer" per day. The later revival under Mr. Wesley was characterized by much praying. Wm. Bramwell, Thos. Walsh, Sammy Hick, William Hunter, John Smith, Gideon Oasley, William Dawson, Jonathan Saville, and many others, besides "devout women not a few," such as Hester Ann Rogers, Ann Cutler, Dinah Evans, and others, spent many hours daily in prayer. Some of these would arise from bed a great while before day, and spend hours in the groves upon their knees before God, pleading for souls, and for the power of the Holy Ghost upon preachers, workers, and people; and history records the results in the wonderful march of Methodism around the globe. In the great revival set on foot largely by Mr. Charles G. Finney in the early part of the nineteenth century, whole nights were spent in prayer, and sometimes single individuals would be so drawn out in prayer as to continue to call upon God for two, and even three, days and nights without eating or sleeping. A mighty and far reaching revival followed, and hundreds of thousands of souls were brought to Christ and gloriously saved. Our Redeemer, the Son of God, spent whole nights in prayer, and taught us that "men ought always to pray and not to faint."

I propose the formation of "The Texas Prayer League." I want all who are willing to give from one to four hours out of every twenty-four, to prayer, for the out pouring of the Holy Ghost, and a mighty revival of Scriptural holiness all over Texas, and the world at large, to send me their names and post office addresses. As circumstances and our surroundings may permit, we will covenant together to pray at least one hour each day of twenty-four hours, and as many as two, three, or four hours, if we can manage to do so. Let us pray for each member of the Prayer League, for preachers, teachers and evangelists; for editors of religious periodicals, for workers and singers in the Lord's army; for missionaries to the heathen, and home workers, that all of these may be "baptized with the Holy Ghost and fire," and "endued with power from on high," and "filled with all the fullness of God." Send in the names, brethren. These names will be enrolled in a book, with the understanding that

our covenant is to extend to December 31st, 1903. It will then be dissolved, unless continued by renewal of the covenant. As soon as sufficient names are enrolled, we can appoint a day of fasting, to be followed by an all night of prayer. Send the names to my address, Ryan, McLennan County, Texas. Bring up your "chunks," brethren, and let us get them together, and "pray mightily unto the Lord," and see if the fires do not begin to burn. Let us pray honestly, earnestly, humbly and importunately to our Father for a heaven born, Spirit-inspired, and God-given revival. "Lord teach us how to pray." Send on the names. Send them from all over Texas. Let the preachers, evangelists, and workers, male and female, who want an interest in The Texas Prayer League, send me their names. Let the lonely, scattered ones, humble laymen and women, who desire to see the glory of God in the salvation of the people, send their's. A postal card will do, sent to me as directed above. Send names from the Panhandle, and the staked plains; from the arid regions beyond the Pecos; from the mesquites and chapparel along the Rio Grande; from the sunny shores of the Gulf, where the waves whisper music on the strand; from the "whispering pines" in the Southeast; from the populous centers of North and Central Texas. Send on the names.

UP TO DATE.

REV O. J. MOORE.

In a recent magazine article on Matthew Arnold, the author says that "two of Arnold's bulkiest books are concerned, the one with that hopeless task of bringing the Bible 'up to date'—a date which changes with every decade; the other with a long and labored refutation of ephemeral criticisms of the first." Matthew Arnold is not the only one who has wasted his time and energy in the hopeless task of bringing the Bible up to date—a date which changes as often as the fashion of Easter bonnets. As wise and holy a man as John Wesley preached a few scientific sermons. Those sermons are never read to day except by persons who have the time to interest themselves in the innocent but, from the present new-point, ludicrous mistakes of a great man. John Wesley as a Bible student, and as an exegetical and expository preacher of the pure words of God is up to date, but his scientific sermons are "back numbers." The fact is, the Bible is the only book that is always "up to date." The average life of a text book in science is ten years, or less. Some recent writers on the subject of "holiness" are making the same mistake that Matthew Arnold and others have made. If one or two of these writers are correctly reported, they have undertaken the foolish and hopeless task of presenting a theory of sanctification that will harmonize with the "New Psychology," and some other new scientific fads. Wesley and Fletcher and Watson and Adam Clark, and even Pope and Miley all need their chapters and sermons on sanctification revised so as to harmonize with the latest fashion in philosophy and science. Before any of my readers surrender Wesley, Fletcher, Watson and Clark, Dugan Clark, Prof Upham, David Steele, Carradine, Keen, Godbey and others, for any modern theories of holiness that centre about the new psychology, I would invite their attention to two or three suggestions before they make the exchange.

1. Be sure to ascertain for yourself whether or not there is really any new psychology. One of the foremost psychologists

of the present day says in a recent address to public school teachers, "In my humble opinion there is no 'new psychology' worthy the name. There is nothing but the old psychology which began in Lock's time, plus a little brain and sense physiology with the addition of a few refinements of introspective detail." What fools we are to run after holiness writers, who wisely talk of harmonizing our theories of holiness with the "new psychology."

2. Remember that what is new in science to-day will probably be old and out of date to-morrow. And remember also, that what professes to be new in theology is most likely false. There is no doubt, but that in a sense, theology is a progressive science, and that the one who lives near to God and puts into practice what he learns in the Word, will see more deeply into the wonderful things which God has prepared for them that love Him. But the "new psychology" will not let him into these deeper meanings of God's word. St. Paul anticipated the new psychologists when he said that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

3. Apply the fruit test to all theories of holiness. We know that thousands have been wholly sanctified through the preaching of the Wesleyan, and, as we believe, the biblical theory of holiness. Wait until the new theories of gradual sanctification lead as many hungry souls into the experience of perfect love and perfect purity, before giving up the old for the new "By their fruits ye shall know them." Beloved reader, I would have you up to date. But let it be an up to date salvation.

Be sure you are up to date in prayer, the study of the word, testimony and in every good word and work. God has new experiences for you, and fresh supplies of grace. I once had a presiding elder who said he got tired hearing the old brethren talk at the quarterly love feasts about being converted forty years ago behind "a certain old stump" in a certain forest. He said he often devoutly wished the brethren would get out of that particular wood, or have a stump somewhere in their experiences this side of the stump that was forty years old.

An up to date experience of holiness will be entirely out of the gloom of all forest experiences and in the sunshine of the open and boundless field of full salvation.

From Bro. Hunter.

ALEX, KY.—God gave us a good meeting at Bethesda, Wayne Circuit, Louisville Conference, closed March 19, 1899. Bro. Marsh, a Baptist preacher, who professes the second blessing, was with us most of the time. Sister Poston, a holiness worker, was with us some, from Monticello. The Holy Ghost searched the deep things of God, and revealed facts that were amazing. Satan's head was bruised. Hypocrisy got black eyes. Self boasting was turned down. Six professed pardon, and seven or eight purity. And many were restored in both blessings. No thrusts were made against the church of God. But we held her honor sacred. Two joined and were baptized Scripturally. Clean water sprinkled upon them. Others are talking of joining. We want only true Methodists.

M. M. HUNTER.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 9, 1899.

The Anointing in Bethany.

John 12:1-11.

About two weeks before this date, Jesus had raised Lazarus from the dead, producing such a sweeping conviction among the people that the church officials actually decided to kill Him. Then, going up North, he stopped in the city Ephraim, then he journeyed again northeast into Perea beyond Jordan, returning back to Jerusalem through Jericho, Luke 15, and again arrives at Bethany only six days before His crucifixion, making the Jewish sabbath the time of this supper and anointing, His crucifixion following the next Friday.

9-3. This myrrh was not native in Palestine but came from Arabia Felix and was not only deliciously fragrant but exceedingly valuable. So that the house was fragrantly odorized when Mary broke the box and poured the ointment on the feet of Jesus and wiped them with her long, flowing hair, thus utilizing the ointment for her head as well as well as the feet of Jesus. 4, 5, 6. Here a scene transpires which continues to blacken the shadow already gathering over Judas Iscariot, one of the original twelve Apostles. He has the audacity to criticise Mary's extravagance right there at the table with Jesus, all the Apostles, Mary, Martha and Lazarus and others, observing that this ointment could have been sold for three hundred pence and given to the poor. All this was sheer hypocrisy and pretext, because he was the apostolical treasurer and wanted the money and cared little or nothing for the poor. Why was Judas a thief? He had already made up his mind to sell Jesus for money, which he did five days subsequently, thus obtaining the money fraudulently, as he had no more right to sell Jesus than any other man. If you cheat a man out of a dollar, you are a thief. If your will is good to cheat him and lack opportunity, you are none the less a thief. Jesus read the heart of Judas and knew he was a thief, which he soon afterward proved. Reader, He sees your heart. Be sure that you are not a thief. If you ever took anything that did not belong to you, rest assured that you are a thief. If your will is good to cheat and defraud, you are a thief.

"I have chosen you twelve and one of you is devilish." Chapter 6:70 This is the first impeachment of Judas' character, occurring about two years after his call to the apostleship and about one year before he yielded to Satan and betrayed his Lord. He was then under strong temptation and leaning toward Satan constantly alluring him through the love of money, which was incessantly fostered by his financial office. So that Jesus at that time calls him not "a devil," as in E. V., but "devilish." So he continues to yield, gradually and inwardly, till finally the fifth night after this supper he gave way to the tempter, so that "Satan actually entered into him." Then he went at once and sold Jesus to his enemies, after the devil had been preparing him a whole year for the perpetration of this foul crime. If Judas had truly repented, as the English Version says, he would have been reclaimed and saved. When man repents, God always saves. The translation is wrong at that point. The Greek does not say Judas repented, that he was flooded with remorse of conscience, which is but a prelude of hell torment, so awful that

he could not endure it, but rushed away and hung himself, plunging into suicide to get rid of a life which had become utterly intolerable. The thirty pieces of silver which he so coveted that he betrayed his Lord to get them, after they came into his possession so burnt him that he could no longer endure them, but, dashing them down, hurried away to commit suicide. The very things so charming to the wicked in this life will become the hell fire to burn them through eternity. The thirty pieces of silver, big as wagon wheels, flaming with hell fire, roll all around and over poor Judas, and will be his intolerable tormentors through all eternity.

7, 8. That was so nigh his burial as to become a prelude to the embalment of his body customary among the Jews.

9. With no news facilities, but viva voce tidings traveled slowly, the mighty miracle of raising Lazarus ten days ago now reaching the popular masses and stirring all with profoundest enthusiasm.

10, 11. See here the implacable malignity of the high priests. They even determine to kill Lazarus, because through his resurrection multitudes of Jews are believing on Jesus. History says Lazarus was a scribe well known and his identity unmistakable. Hence, the people who came to see him after his resurrection could not resist his testimony. Consequently, the high priests even resolve to kill him to stop his testimony. They were the leading preachers, pastors of the popular churches. History repeats itself. So look out. You need not be surprised at anything preachers in authority will do, when ignorant of the Holy Ghost and personal salvation.

A Parable.

Then the kingdom of Satan shall be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the earth grew, and became a great plant, and spread forth rank and broad, so that the huge worms with horns on them, came and formed habitations thereon, and did crawl all over the leaves. And it came to pass in those days, that the sons of men did look upon this filthy plant, and did think it was beautiful to behold, and very much to be desired, and men claiming to be nice gentlemen did put forth their hands and cut these filthy plants, and cured and stripped and prized and wrought the leaves thereof into curious shapes and forms, and the sons of men gave gold and silver for it, and did chew thereof; and some it made sick unto death, and others it made their heads to ache, and caused them to vomit exceedingly. And those who continued to chew, became unmanly, and exclaimed, we are enslaved and cannot cease from chewing, and they were seized with violent spitting, and they did spit even in ladies' parlors, and on their carpets. They invaded the sacred precincts of the Lord's house, and there with prayer on their lips, and tobacco in their mouths, they sang, prayed, preached, chewed and spurted the filthy juice under the pews, in the pulpit, on the floor, against the walls, then returned to their homes and said, "We have worshiped God this day." Now some of the saints of the Most High were not well pleased with such conduct. And it came to pass that this plant was ground into dust and called snuff, and ladies, even beautiful and fair to look upon, did make unto themselves brushes and mops, and dipped the same into the filth called snuff, and placed them into their mouths and would rub, and scrub, mightily, and call this dipping. The cultivation of this plant became a mighty business in the earth, and its leaves were also wrought

into little rolls called cigars, and the sons of men did set fire to one end thereof and did put the other end into their mouths, and did suck even as calves suck, and the smoke of their torment ascendeth up and doth defile the pure air of heaven. And it came to pass that many of the so called saints of the Lord did spend money for this filthy plant, while the Lord's little ones suffered with hunger. And the Lord was greatly displeased and said, Wherefore do ye spend money for that which satisfieth not? and why do these little ones lack bread and shoes and warm clothes and school books? Turn your tobacco fields into corn, wheat and cotton; put away this evil thing from among you and defile not yourself, and I will bless you. But they almost unanimously exclaimed, We cannot cease from chewing and dipping and snuffing and puffing and sneezing and spitting, for we are slaves to the tobacco devil.—Selected.

Ryan, Indian Territory.

We are completing a ten days' meeting here. The little band of holiness people live above reproach, and are highly respected in this community. But the fight against them and the doctrine, has been long and intense. They were mostly members of the Cumberland Presbyterian and Baptist Churches, but were turned out for professing sanctification. They are not rich, but have built a comfortable house where they worship God according to their conscience. There have been conversions and sanctifications and a fine strengthening of our people during this meeting.

Ryan is on the vast plains. No trees or living vegetation. The wind of March has kept almost a continual sand storm blowing. They have to be encountered to be realized. The folks here have no titles to their homes, so the houses look temporary. Much to remind you of the life of Israel in the wilderness. We are in the home of Brother J. D. McReynolds. His wife is a wonderful woman of unflinching cheerfulness. There are five children and they are so loving and kind to each other. It is a pleasure to be here with this sweet family. Last night the barking and howling of wolves made us feel that we were really in the West.—Just out of town is the "Settlement of the prairie dogs."

Every family here in Ryan has prepared for storms by having dug outs. We had quite a storm a night or so since. The hail, lightning and thunder were grand, and the rain came down in torrents, but by dinner time the next day the wind had dried things enough to cause the dust to rise again.

We had the joy of having Dr. J. S. Hill with us for several days. He is the discoverer of a remarkable cure for drunkenness and the morphine habit. He has established a large hospital in St. Louis, but has retired from the practice himself and is now an evangelist preaching full salvation. Dr. Hill is a man of God, and we gladly tell our people of him, that they may pray God to bless his work. We go to Greenville, Texas, for a few days rest at Dr. Hill's. We will (D. V.) begin in Georgia, April 29th.

L. C. HALL,

MARY MCGEE HALL.

Boulder, Colo.

The Lord is pouring out His Spirit mightily here. Altar crowded at all four services yesterday. Had intended to close, but interest so great was prevailed upon to stay another week. Hundreds have been converted and sanctified, and the work moves gloriously on.

In Him, AURA SMITH.

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EDITORIAL.

REV. H. C. MORRISON.

THE BAPTISM OF THE HOLY GHOST.

CHAPTER III.

THE SECOND PROPOSITION.

The baptism of the Holy Ghost is bestowed subsequent to regeneration, not at, but after pardon.

The above statement is not only abundantly taught in the Scriptures, but is strikingly illustrated in the case of the apostles, and those believers who were with them in the upper room at the time of their receiving the baptism of the Spirit.

I am aware that some persons, when hard pressed in their efforts to prove that the baptism of the Holy Ghost received on the day of Pentecost, was not a blessing received subsequent to regeneration, have contended that the apostles and their companions were only converted on that occasion. The fallacy of such reasoning is quite plain when we refer to the following Scriptures:

I call attention first, to Luke 10:20, where Jesus said to the disciples, "Rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Now we know that evil spirits are not subject to sinners, but sinners are subject to the evil spirits, but the evil spirits were subject to the disciples, therefore the disciples were not sinners. We know also that sinners' names are not written in heaven, but the disciples' names were written in heaven. Now when we remember that the words of Jesus quoted above were uttered some months before the baptism at Pentecost, we are forced to the conclusion that the disciples were pardoned, regenerated men, long before they received the baptism of the Holy Ghost.

We also read in John 17:12, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition." If none of them were lost, but Judas, they were saved; but unpardoned sinners are lost, therefore, the disciples were not sinners. Judas, himself, had once been in a pardoned state, for the Scriptures say that "Judas by transgression fell." Had this unfortunate man not been in a state of grace, he could not have fallen. In the sixteenth verse of the same chapter Jesus says, "They are not of the world, even as I am not of the world."

When we remember that all these sayings of our Lord took place sometime before Pentecost, we cannot believe any candid mind will ask for further proof that the disciples were regenerated men long before their sanctification by the baptism of the Holy Ghost.

We call attention to the history of the re-

vival at Samaria, held by the Evangelist Philip. This was a genuine work of grace. "The people with one accord gave heed to the things which Philip spake." * * * "Unclean spirits, crying with a loud voice came out of many that were possessed with them," * * * "And there was great joy in the city."

The reader may be sure that the great joy was not among the sinners, who rejected Philip's message. Those who rejoiced were doubtless of the number out of whom the unclean spirits had been cast.

No Bible Christian will question the excellence and thoroughness of the work done in this revival.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

No language will express what followed so well as Luke's own inspired words. Hence we quote him. "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them, Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet He was fallen upon none of them." There it is, honest reader. They had received the word, believed in Jesus, the unclean spirits had been cast out of them, they had great joy, and had been baptized. Who will dare say they were not pardoned? But they had not yet received the Holy Ghost. But when Peter and John prayed for them that they might receive the Holy Ghost, and laid their hands on them, they did receive the Holy Ghost. All must agree that this baptism of the Holy Ghost was subsequent to regeneration. Nothing could be plainer.

Now, let us take the case of Cornelius. That this man was a pardoned man prior to Peter's visit to him, and the falling of the Holy Ghost upon him, we cannot understand how anyone can doubt. The Scripture says of Cornelius that he was "A devout man," * * * "one that feared God with all his house," * * * "Gave much alms," * * * "and prayed to God always." The angel who visited him said, "Thy prayers and thine alms are come up for a memorial before God."

Can any one doubt this man's Christianity? Can the reader conceive of a "devout" sinner, "fearing God with all his house." This man's piety had drawn his family with him into the love and service of God.

"The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. 15:8.

Had Cornelius been a wicked man his prayer and alms would not have come up for a memorial before the Lord. But his alms were accepted, therefore he was not a sinner.

"He that turneth away his ear from the hearing of the law, even his prayer shall be abomination." Prov. 28:9.

But the prayers of Cornelius were pleasing to God, therefore he did not turn away his ear from hearing of the law, but was obedient, devout, upright.

Take the testimony of Peter himself, on his meeting and salutation of Cornelius. "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted of Him."

What need have we of further proof, that this man is a servant of God of a very high order?

Sinners do not "fear" God, "and work righteousness," neither are sinners "accepted with him." But Cornelius was, therefore he was not a sinner, but a Christian. His sins had been pardoned, he was justified before

God, "accepted with Him." But he had not yet received the baptism of the Holy Ghost, for this baptism is a blessing bestowed, not before, or at the time of justification, but subsequent to it.

While Peter preached to this "devout," prayerful, charitable, righteous, obedient, God-fearing man, who was accepted of God, the Holy Ghost fell on Him and his God-fearing household, purifying their hearts. We could not wish for a clearer case of sanctification, by the baptism of the Holy Ghost, subsequent to regeneration.

I could give other instances, and quote other Scriptures, but if these Scriptures given do not convince the reader beyond all doubt or cavil that the baptism of the Holy Ghost is bestowed subsequent to regeneration, not at, but after pardon, it seems to me that with such an one an appeal to Scripture is useless.

To every humble, believing heart, I will say the Comforter is promised you. Tarry at the mercy seat in faithful prayer unto you receive the gift of the Holy Ghost. Through all the history of the Church of Christ, witnesses can be found that the promise was not restricted to the few, but was vouched safe to "all that" were "afar off, even as many as the Lord our God shall call." Seek and ye shall find, Ask and ye shall receive.

BRO. STINSON, of Pleasure Ridge Park, Ky., who has been paralyzed for some time, requests prayer for his recovery.

White Oaks, New Mex.

God has graciously visited us with a much needed, and as much appreciated, revival. When we reached here as pastor, about four months ago, very few Christians were found who seemed to have a definite experience of conscious salvation. The Lord immediately blessed us with a revival. We ran a month and a number receive the clear assurance of salvation.

About twenty days ago we began another revival with Bro. Gladney, pastor at Magdalena, assisting. God graciously blessed us with such an awakening as seldom comes on a town; about sixty have professed to be converted to God. Possibly a half dozen "sanctified wholly," and the roll of membership quadrupled, i. e., increased from about fifteen to sixty.

All glory to our God for his gracious visitation to the people of this community. Under the blood.—1 Jno. 1:7.

T. L. ADAMS, Pastor.

BEREA, KY.—Dear Brother: God sent me here in answer to prayers of people and of myself. Glorious revival in the Church of Christ, founded by Rev. John G. Fee. The young Christian pastor has received the Holy Spirit. He came, determined to preach against sanctification as believed by those of the church, who received it three years ago when I was here. Went to the Book and found it there. Then prayed God to send a Spirit-filled man to preach for them. He permitted me to return. Sister Darthick made a hard fight, but she got converted and now is claiming the Spirit with her husband. Praise the Lord for another sanctified Christian preacher, lovely in character, and very tactful in service. Twenty five were at the altar one night. Daily, God is adding such as shall be saved. Seven hundred students have been enrolled the past year. A fine field of usefulness he has in this town. Any one wishing my services in April, may write me at Berea this and next week. Can work about middle of April. Your's in Jesus,

B. HELM.

EDITORIAL.

REV. H. B. COCKRILL.

THE COMMANDMENT OF COMMANDMENTS.

"Be ye therefore perfect even as your Father which is in heaven is perfect."—Jesus.

This is the greatest sentence that was ever uttered—all comprehensive, the sum total of all the commandments, hence the commandment of commandments.

None but Jesus could have uttered it. No mere man, no philosopher, no statesman, no priest, not even a prophet could have conceived or uttered this word. It remained unsaid and always would have remained unsaid, if Jesus had not said it. It is the language of the only begotten Son of God, "full of grace and truth."

If we wish to look for internal evidence of the Divinity of Jesus, we find it standing out clearly in this word. Not only the works, but the words of Jesus prove that he came from God. "Never man spake like this man." Men never have talked thus, and never will, except in the light of this utterance of Jesus. It was and is too deep for men.

The most sanguine of men had never conceived the idea that man could possibly be perfect, even the most favored of them. Much less were they ever exhorted or commanded to be such. Jesus alone could put this goal before man and command him imperatively to it.

To give one a great task to perform implies your confidence in his ability to perform it, and is a compliment to him, and to positively command him to perform it proves that you know the measure of his ability. Hence, Jesus has exalted mankind. Not the favored few, but the race. He shows that he has confidence in our ability by setting before us the goal of perfection, and commands us to reach it because he knows we have the ability to do so. It goes without saying it, that man in his fallen and depraved condition could not keep this commandment without help from God. But that is just what He proposes to give, and hence the grace of God is highly exalted by this text. For, take man as we find him, take him at his best from the world's point of view, with culture and civilization and learning, yet is he very far from the goal which Jesus sets before him, and demands that he shall reach. If you take man at his worst—besotted, beastly, blind, some might even despair of the power of God's grace to transform him, but no, He may not only be reached—God's grace will not only go down to where he is, but will also take him up out of the horrible pit and miry clay, and set his feet upon a rock and establish his goings. Think of that, *establish his goings*. "And put a new song in his mouth." The old one might have been good, but he gets a new one and a better one.

Note the fact that this is a commandment. Some people seem to entertain the idea that a higher Christian life is merely a privilege, and that it is wholly a matter of pleasure with them whether they run to this goal. But not so. It is just as much a commandment to be perfect, as it is a commandment that "thou shalt not steal," or "thou shalt not commit adultery." We can no more neglect the one than the other. If anything, the words of

Jesus are more imperative in their demands than that spoken by the mouth of Moses. We do not read "ye may be perfect," but "ye shall be perfect" (R. V.).

Those who say that we cannot be perfect, do Jesus Christ a great injustice. They really dishonor him. For if he commanded his disciples to be perfect and knew that they could not be (he must have known it), that is equal to charging him with tyranny. If a parent should give a child an impossible task he would be justly chargeable with cruelty.

None the less is this true of Jesus if he demanded perfection when he knew his disciples could not attain unto it. If you should take the position that though they could not attain unto it Jesus did not know they could not, then you charge upon him an ignorance that would make him unworthy of being called the Son of God—He who needed not that any man should tell him what was in man. We cannot conceive of him as being either cruel or ignorant. Hence, this commandment, great as it is, must be kept like all the rest.

One of the strangest things is that Christians should have, to a great extent in all ages, neglected the great doctrine of Christian Perfection, as set forth by our Savior here, and as found in many parts of the word of God. While volume after volume, on water baptism and other ordinances, and much on other doctrines, we have almost utterly neglected this theme of themes, this doctrine of doctrines. Many Christians, when their attention is first called to this doctrine, doubt that it has even a small place in the Bible, but upon searching the Scriptures they are surprised to find the word of God full of it. John Wesley wrote most voluminously on the subject, in his day, but this was mainly in his journals. Since that time quite a good deal of writing has been done which we hail as an omen of good.

In proportion to our recognition of the ability of man to advance, and the power of the grace of God to elevate, will this old world of ours get in better condition spiritually, physically and in fact every way.

(TO BE CONTINUED.)

Wolfe City, Texas.

We have closed a week's meeting here, where we have had great throngs of people and where God has saved and sanctified souls. This part of Texas, more than any place we have ever seen, has been cursed with spurious professors of holiness. But there are some who live the sanctified life in all sincerity. May God help the true to stand in the midst of the reproach that others bring, in all faithfulness and zeal. This is a grand country in many respects. It should be saved for the glory of God. We enjoy the limitless prairies and the hospitality of its big-hearted people. We have been the guests of Dr. and Mrs. Jernigan while here. We leave to day for Dallas, Texas, and then for home, Columbus, Miss. We hope to meet in Dallas, for the first time, that simple-hearted, wonderful child of God, "Bud Robinson," of whom we've heard much.

L. C. HALL,
MARY MCGEE HALL.

Bro. Culpepper's Notes.

DEAR HERALD:—We spent two weeks only in Oklahoma City—much too short for victory in a Western town, made up of everybody. I find some true heroes in these territories.

By the way, it takes more of the Pauline Spirit to preach the gospel in these home mission fields than it does to go to China or Africa. When you go abroad, you get what ever is in going abroad. The folks at home forget all your faults and cherish all your virtues. Then, they pay your way over and give you a good salary. They also give you all the honor that our great flag gathers within her starry folds, on every shore. This is much. Then, they associate you with the minister of state—the diplomats of all countries. They even expect you to be introduced to kings or presidents. In short, whatever American citizenship means abroad, we panoply our missionaries therewith. If health fails, we bring our heroes and heroines home for a rest. While here, they are feted, toasted, honored.

If one goes to the territory, he gets no more than a crust from the treasury. He gets nothing in the way of honors. He is so close by that he may walk home, if he cares to see us. In fact, to our feelings, he has not left us.

Let me say that, after looking over the ground, I believe it is harder to go into the territories, and on one-third pay, meet the abuses our government has heaped on the red man, battle with the odds and ends of the white race, and with no home sympathy and help, make and run a church, than among the so-called, more debased. Let's pitch in and pray for our brothers and sisters on the home frontiers.

I love to work among these people. In fact, I hope to put in much of the next year, aiding these good preachers in their work.

THE MID YEAR CONFERENCE.

It was called by Bishop Galloway, to meet in Ft. Worth, and was composed of the presiding elders and pastors. The object was to pray and plan for a deep and wide spread revival through the State. It was my good fortune to attend the meetings, which I pronounced honest, spiritual, searching and destined to result in good. The pastors seemed to be fully aware of the spiritual state of the church—did not charge it upon "evangelists," but David like, said, "I, and this whole nation have sinned." I heard only one brother boast that he did not need any help to run his meetings. Bishop Galloway's address was very fine. It stirred the house. Bishop Kay followed with the best sermon I ever heard him preach.

The bishop remained over Sunday and raised over \$5,000 for Polytechnic College. All in all, we have had a red letter week in Ft. Worth.

Prof. T. W. Shannon, Burke and I, will spend three weeks in old St. John's, Augusta, Ga. We will then come to this city (Memphis, Tenn.) for a meeting with Brother Ramsey, at Central, then with Bro. Banks, also of this place. We earnestly covet the prayers of all.

Bro. Gassaway Ready for Work.

Dear Editor: Please say in your columns that by the blessing of God I now feel able to do some field work for the Master. I am ready to assist anywhere in meetings, provided I am able to reach the place. I greatly prefer to assist pastors, but am ready to labor in any neglected or out of the way place. There are indications of a rising tide in Texas. Glory to God! Your brother,

B. F. GASSAWAY,
Ryan, McLennan Co., Texas.

If any of our subscribers are failing to read "Bunyan Papers on Christian Experience" now running through the PENTECOSTAL HERALD, they are missing a fine thing. Turn at once to the second page and read No. 9 of this series.

WOMAN'S COLUMN.

EDITED BY
TULSA C. DANIEL, Hardsburg, Ky.

At a meeting of the local Board in Nashville, February 21, the papers of four missionary candidates were examined and endorsed, and they were recommended to appointment in the foreign field; Miss Carroll of Baltimore Conference; Miss McNemar of Mississippi; Miss Cessora of North Mississippi, and Miss Clara Fullerton of Louisville Conference.

The "Mary Keener School" in City of Mexico is so very successful—Miss Norville has charge, and is almost embarrassed by the many applicants, really finding it impossible to refuse when prudence would cry a halt—so pressing the needs! Who of you, my readers, would like scholarships in that school? Forty dollars a year! O, you to whose firesides come no longer the patter of little feet because they are not, for God has taken them, spend on these straying lambs in Mexico that which your own little one would have required year by year. In His name suffer these little ones to come unto Jesus. I will gladly forward your requests. God bless you in it!

The annual meeting of the Woman's Board of Foreign Missions will be held at Austin, Texas, May 18. Let prayer be made throughout our borders for the presence and power of the Holy Spirit upon this body.

Missionary Council in 1900.

"In connection with the Missionary Conference of the officers of the various boards of missions it is proposed to hold, in the year 1900, an Ecumenical council of foreign missions representing all the Protestant missions of the world. The proposed meeting will be held in New York in 1900 about Easter, and will be attended by delegates from the various missionary societies and mission fields of Christendom. This will be a meeting of profound interest, being the third of a series of similar councils held during the past twenty years. Held, as it will be, on the margin of both centuries, it will be retrospective and prospective, looking back upon the most extraordinary century of Christian progress the age has known, and looking forward to the crisis hour of the world. We may well pray that the Holy Spirit may so direct its leaders that it shall inaugurate a crusade of universal missions that will bring the evangelization of all countries and tongues and tribes and nations."

Facts.

An American exchange says the population of the globe is about 1,500,000,000. About 900,000,000 worship idols. About 750,000,000 never heard of Christ and never saw the face of a missionary.

There is one preacher in America for about 700 people, while in heathen lands there is one missionary for about 400,000.

Africa's Need.

According to statistics, one-tenth of the people of the whole earth live in Africa: less than 1,000,000 are white people, and 150,000,000 of native heathen are scarcely touched with the Gospel.

Facts.

One million persons have been won to Christ in India, 350,000 in Africa, 75,000 in China, 40,000 in Japan. In the South Sea Islands, fifty years ago most of the people were savage cannibals; to-day Christianity is the prevailing religion. Notwithstanding this progress, we are told more than half of mankind are living in barbarism or savagery.

Heathen Giving.

At Lagos there is a Mohammedan mosque which cost \$25,000 to build. One native gave the whole amount.

A Remarkable Fact.

It is a remarkable fact that in Smyrna the native Christians contribute more than twice as much to the support of evangelical work as they receive from the mission boards.

—[Christian Alliance.]

OUR ADA.

W. F. VAUGHAN, D. D.

The shadows of a great sorrow have again fallen across our hearts and home. One year and nineteen days ago our Eva went away to that summer land of life beyond the sun, and now our Ada is not, for God hath taken her also.

We are left childless amid the wrecks of future prospects and fallen hopes. Other parents who were as good by nature and far better by practice, have gone this lonely road before us.

How empty our hearts since our earthly treasures have been removed! How far away this world has gone from that which satisfieth; how sad and voiceless our home, since father's pride and mother's joy went away with the angels to that country of cloudless day!

Our friends, ever thoughtful of us, have again come into our lives with messages of sympathy and words of comfort. I know more of their help than ever before. I shall never need a commentary on the term "friend" again.

Your names were the ointment poured forth into our troubled hearts. All said something helpful. One conference classmate wrote, "I don't know what to say,"—but that was much to me, to know that I was in his thought while being tossed on this ocean of distress and bereavement.

We have re-written your names in memory's bower, and labeled them for that port over Jordan, and when the roll is called up yonder I want to be there, and when I hear you answer to your names, hail you blessed.

You would not expect me to answer you personally if you knew the number, hence I take this general method gratefully to say, Thanks, and a blessing on your souls forever!

Our Ada came to live with us wearing a frail body, and was at a disadvantage among the diseases of childhood, but she was gallant in the uneven warfare, reached her majority, and was swept away by a more deadly foe. Her mind was bright and enquiring, her heart went out hard after God from the moment thought started its investigation and reason administered on the throne of her being. Her faith in God developed early and took striking reaches and reduced the promises of God to the conditions of the hour.

I was away from home a certain night; fear and loneliness swept in and prevailed until the hour of prayer, in which all took part. Our Ada said, "Lord, we are afraid; papa is gone to preach your Gospel, and you will take care of us." Then she laid down to peaceful sleep.

Her faith put wife to thinking, "If that little heart can commit all to God, and not fear, why cannot I, for life and salvation?" And she did. A new life came to wife; fear left the parsonage, angels administered and prophecy was fulfilled—"A little child shall lead them."

Her conversion was the occasion of her life, the beginning of brighter days and happier years in our home. She was so young we had given her but little thought aside from asking God to call her early, and He did. Before we were expecting, she broke in upon us with the thrilling story, "I am saved from sin."

She was her sister's first convert. J. W. Hughes and wife were conducting meetings for me. Her sister was converted on the street returning from church and came bounding into the parsonage all aglow with God and glory and told how she had fallen in with Jesus along the way. The brightness of her sister's face, and the new story she told made an impression and she thought upon it with deep concern. Next day she took front seat in church. After sermon a testimony meeting was called for and was being indulged freely, when she rose up and testified, as I remember, thus, "I found I was a sinner, and went to Jesus and asked Him to save me, and He does. I am not selfish with my religion, I want everybody saved."

The congregation was moved. The thoughtful felt of a truth God had come to her heart, and out of the mouths of babes and sucklings God has perfected praise.

She took hold of church work with pleasure, prayed and testified without embarrassment. A few days before she went away we talked of her conversion when a little girl. "Yes," she said, "that was real. I wandered away, but I came back."

Her school life was characterized by ambition. She grappled with the sternest sciences, mastered the course of study and graduated with the first honors of her class. It was my pleasure to be present at the commencement. I went on the rostrum after the exercises and told her I was glad to see that day, and all the cost was freely paid. Her expression of gratitude relieves these shadows of every regret.

For more than a year after she came home from school we had hope of permanent recovery, but what mistakes in human calculation! A slight hemorrhage, and the scene of her life began to close and her sun went down while it was yet day.

For sixteen months she contended with disease, losing all the while. Patience never forsook her. She wanted to live, but left that matter with God. She loved home, found treasures there that satisfied, said her greatest trouble was being away, was glad to get back and content to stay.

She was obedient, teachable and subject to advice. Her thankfulness provoked little favors and words of commendation. She never cost us a sigh or sob. After all we did we are in debt to her still.

Disease brought out her finer qualities—the godly girl and devoted daughter. A few evenings before her departure, she said, "I love you, papa." It made that night brighter, and sweetens this bitter cup.

Her mind was clear until the last. Her religious bearing cast a halo over her last hours. The last thing she did was to lead a prayer meeting. At her request wife and I prayed with her, then she said, "Lord, help me," and when we looked our Ada was gone where no farewell tears are shed.

Reader, it was not all sorrow there. Our God, whose I am and whom I serve, came in upon us with grace abundant and we found comfort in the presence of our loss in the consciousness of being so near God and heaven, as we looked after our Ada as she swept up the shining way to that country where sorrow is a stranger and care has never entered. Heaven is coming near, still nearer, no longer the subject of imagination, but real. My hold on this world is broken, its plans shivered along every way.

But God is leading and I am stumbling after Him along this way I have not known, and by this path I can not see.

I must overtake my children on the top of Zion's hill or life will be a fail-

A New Shrub that Cures Kidney and Rheumatic Diseases.—
A Free Gift.

A short time ago our readers were made aware of a valuable new botanic discovery, that of the Kava-Kava Shrub, or as botanists call it, *Piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by Uric acid in the system.

THE KAVA-KAVA SHRUB
(*Piper methysticum*.)

Since its general introduction, Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of Kidney and Bladder and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate."

In fact I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the PENTECOSTAL HERALD who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free to prove its wonderful curative powers.

ure. Jesus wants to tell me what this strange Providence means, and it will be heaven to hear it.

Good-bye, dear children! With you went the light and joy of our home, but God remains with us to cheer and comfort. Not many more miles to travel, and we will be with you forever.

E. G. B. Mann and Mrs. Fletcher Mann went with us along that most cheerless journey of life, to bury the precious body.

J. C. Vanarsdall, J. P. Mitchell, Mc. Hutton, and O. L. Gritton met us at Burgin and did honor to the memory of our departed Ada.

Julius Elwin Wright and wife received the remains into their home, as they did our Eva's, where we took the last look and said, Good-bye, little body, but not forever.

Bro. Wright's funeral sermon was a fountain of thought and a comfort forever. Lord, reward these brethren a hundred-fold in this life, and in the world to come life everlasting.

Drawing Rooms and Dressing Rooms.

Both are provided on new Pullman Sleeping Cars leaving Louisville daily on Pennsylvania Short Lines trains for Chicago, Columbus, Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. The new cars are complete in comforts for the traveler. The delights of a journey in them may be ascertained by addressing C. H. HACKETT, D. P. Agt., Louisville, Ky.

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty. Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

"The Lord pitieth them that fear Him." When sick, he comforts them; when they have fallen, he raiseth them; when they have offended, upon their submission he forgives them; and when they are wronged, his power rights them.

The Latest in Sleeping Cars.

The up-to-date idea of improvement is shown in new Pullman Drawing Room Sleeping cars running daily from Louisville and Cincinnati to Chicago and to the East over Pennsylvania Short Lines. The Pennsylvania always leads in introducing the newest and best traveling facilities. Travelers in quest of comfort should get acquainted with the new equipment. Inquiries on the subject will be answered by C. H. HAGERTY, D. P. Agt., Louisville, Ky.

Let your wit be your friend, your mind your companion, and your tongue your servant.

Nearly One Hundred Years Old. Cured By Anointing With Oil.

PETITE RIVIERE Novia Scotia, Jan. 25, '99
DR. D. M. BYE, Indianapolis, Ind.

DEAR SIR—I have intended to write to you for some time. I think the trouble on my nose is now about well and I don't see any appearance of a further outbreak. I have sent your papers east, west, north and south with a notice of the cure the medicine has made on me, and recommending anyone who is troubled with cancer or sores of long standing, that it is well worth their while to try your medicine, at the same time telling them what it has done for me after a cancer of 20 years standing on my nose, and at my time of life,—soon will be 95 years. I had an idea latterly that my age was rather against me in the healing process, but it certainly appears to be all right now. Yours etc.,

PETER COFFIN.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half-tone cuts from photographs showing facts that cannot be questioned.

POEM FOR THE TIMES.

BY MRS. BERNIE BABCOCK.

Long ago in heathen ages
When despotic power swayed life,
When men born in superstition
Lived and died in savage strife,
Ruled a great and mighty monarch
Who quite early in his reign
Made a ninety foot gold image
And displayed it in the plain.
Then this King sent forth an edict—
That on hearing the salute
Of the cornet, harp and sack-but,
Of the psaltery and flute
All the people and the nations
Bow and worship in the dust—
Pay this homage to the idol
To this golden God of lust.

Then the multitude obeyed him,
All but three stiff-necked Jews—
And the couriers went swiftly
And told the king the news.
Then he threw them in the furnace
And he put them there to stay,
Three pious fools who crossed his will
And threw their votes away.
Did they stay, and did they perish?
Not a hair singed on a head,
And when three had been cast in it
Four appeared to walk instead.
And the king beheld the wonder
As the fiery flames they trod,
And he cried—"tear down the idol,
By this token, God is God."

Men have ceased to worship idols
As they worshipped them of old;
But their nature is unaltered;
Still they worship, be it told,
At the shrine of party power
They deny it it is true,
But if this needs confirmation
Then the thing for me to do
Is to watch them in November
When they hustle to the toot
Of the cornet, harp and sack-but
Of the psaltery and flute.

Then the president and rabble
Kneel together in the dust
And perpetuate a power
Nourished by a party's lust.

The Endeavorers—God bless them,
Brave and young, ten thousand strong
Hold a monster sunrise meeting
And their prayers and songs prolong.
They endeavor and endeavor
All the year to crush the power,
Then forget all their endeavors
When there comes the crucial hour—
For as voters in November
They just hustle to the toot
Of the cornet, harp and sack-but,
Of the psaltery and flute—
And Endeavorer and rummy
Kneel together in the dust
And perpetuate a power
Nourished by a party's lust.

And the preachers, they are good men,
Pray—"O God thy will be done,"
Then they pray some more and wonder
Why His kingdom doesn't come:
They beseech the Lord's destruction
Of the power in some way.
And they really try to help Him
Till it comes the testing day.
Then as voters in November
They just hustle to the toot
Of the cornet, harp and sack-but,
Of the psaltery and flute
And the preacher and distiller
Kneel together in the dust
And perpetuate a power
Nourished by a party's lust.

Then the church makes resolutions
On the power vile and grim,
Says to kneel means swift destruction
Just to look at it is sin.
And she swerves not to the left nor right
But deals blow after blow
Till she gets a chance to give one lick
And slay her deadly foe—
But alas! When comes November
She too hustle to the toot
Of the cornet, harp and sack-but,
Of the psaltery and flute
And the bishop and the brewer

Kneel together in the dust
And perpetuate a power
Nourished by a party's lust.

Are there none true to Jehovah?
Do all men bow low the knee
To this base, corrupting power
At its party's stern decree?
Choices weigh in each November,
Men admit then or refute
To the music of the sack-but,
Of the psaltery and flute.
LOOK THEN. . . See that scathed
bandful
Staunch and sturdy, brave and true,
While the multitudes are kneeling
They stand boldly out to view,
Spread the news, go tell it quickly
Blaze it from a thousand throats
They have sacrificed their party,
They have thrown away their votes.

Start a fire of persecution;
Let the flames of scorn roll high,
Teach them they must shortly perish,
Party Power can never die. . .
Brave they face the fiery furnace,
Tread its wrath without a fear,
For they feel the mighty presence,
Of the Fourth One ever near.
And through roar, crash and crackling
Cries a voice "Tear down the god
Or my vengeance be upon you
Fierce will be My chas'ning rod,
You but mock me. My forbearance
Lasts not ever—Justice then
It is I, the Lord have spoken
By my might I live—Amen."

Talk is cheap and talk is plenty
But talk is an empty sling.
Load it with a vote, my brother,
Sight the foe and let it swing.
Fire out boldly with a ballot
Aim sharp at the monsters eye.
Then God's cause will shout triumph
And the pagan god will die.

Free for Everybody.

Dr. J. M. Willis, a specialist of Crawfordville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe, and blood poison.

Wanted: Teacher of Stringed Instruments.

A young lady who is a true Christian, deeply spiritual, to teach Violin, Mandolin, and Guitar. Moderate salary, with increase if satisfactory. Address J. W. Beeson, President E. M. F. College, Meridian, Miss.

WILMORE, KY.—DEAR HERALD: Our meeting at Carmel was blessed of the Lord in the conversion and sanctification of fifty-nine souls, and sixteen additions to the church. There were many touching scenes during the meeting. Especially do we recall the wonderful presence of the Spirit in the service just after we had preached on "Malice." Men who had not spoken for years rushed across the house to beg pardon, brothers and sisters ran into each other's arms. In that one hour God had brought about reconciliations, which for years had been thought impossible. "Is anything too hard for the Lord?" One man, a member of the "Reform Church," on hearing that his brother was insane from the effects of the meeting, came over to see him and found him rejoicing in the Lord. At once he became convicted, spent most of the night in prayer, and the next morning came to the altar and was gloriously converted.

One night just as we arose from our knees to begin preaching, the Holy Ghost fell on a small boy in the audience, and as he began clapping his hands shouting, "I'm sanctified,"

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours: a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the LOUISVILLE PENTECOSTAL HERALD.

the people came falling at the altar, crying to God for mercy. It was a wonderful service; the Holy Ghost doing the preaching. Many are the seasons of refreshing we have from the presence of the Lord, as we labor in His vineyard.

This morning we had the privilege of again attending the chapel service at "Asbury," and while we saw many dear, familiar faces, the dearest and most familiar feature in the service, was the presence of the Holy Ghost. We praise God for the school and what it has been to us. May God bless Bro. Hughes and all the interests of the college. We begin, the Lord willing, with Brother Savage, at Robert's Chapel, Sunday the 12th.

Your's in Jesus' name,
J. CRIT JOHNSON AND WIFE.

If you feel "All Played Out"

Take Horsford's Acid Phosphate

It repairs broken nerve force, clears the brain and strengthens the stomach.

"Our New Possessions"

Is a book in which every American citizen is more or less interested. It is a Standard History, but the Territory is being rapidly taken up. Complete canvassing outfit furnished for only 25c. to fully cover postage and packing. Apply quickly for full Descriptive Circulars and terms.

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Total \$1.90
Will send the entire lot for only \$1.35 postpaid, PENTECOSTAL PUB. CO.

Kentucky Conference.

Danville District Epworth League Conference at Burgin, Ky., April 17, at 7:30 p. m., Study of Departments. Worship—E. H. Godbey. Charity and Help—W. A. Penn. Literary Work—T. W. Watts. Motto: "All for Christ"—F. M. Hill. Fifteen minutes given to each address. F. S. POLLITT, P. E.

Danville District Sunday-School Conference at Burgin, Ky., April 18, at 9 a. m., Organization.

Each school to report its points of progress.

11 a. m., sermon: Christian Education.—J. R. Savage.

AFTERNOON.

2 p. m., Devotional Service—Charles Bohon.

Why Sustain Sunday Schools—M. F. Moores, J. H. Pence.

How Secure Largest Enrollment—E. J. Terrill, C. H. Neal.

Essentials in Best Superintendent, Teacher, Scholar—W. L. Clark, W. T. Ecklar, W. F. Wyatt. (Discuss in order named).

Teachers' Meeting—E. C. Savage. Use of Blackboard and Maps—C. E. Boswell.

Time, fifteen minutes each.

EVENING.

7:30 p. m., Map Study of Missions in our Mountains—Julius E. Wright, Conference Missionary Secretary. F. S. POLLITT, P. E.

Danville District Conference at Burgin, Ky., April 19, 20. April 19 at 9 a. m., Organization. Appointment of Committees. Brief reports from charges. Written preferred. Stick to Discipline.

11 a. m., Sermon by Bishop J. C. Granbery.

AFTERNOON.

3 p. m., Pastoral Visitation: What It Is, and Need—F. M. Hill.

Church Membership; Its Privileges and Duties—G. W. Young, W. E. Arnold.

The Steward and His Work—W. M. Britt.

Advance in Our Conference Collections—J. W. Hughes.

My Prayer Meeting—F. B. Jones, C. W. Clay.

Family Religion—George S. Savage, C. M. Humphrey.

Time, fifteen minutes each.

EVENING.

7:30 p. m., Sermon: Foreign Missions—J. H. Pritchett, D. D., Missionary Secretary.

THURSDAY.

9 a. m., Woman's Foreign Missionary Society—Mrs. James Burnside.

Woman's Home Mission Society—Mrs. Nannie F. Hogg.

Twentieth Century Educational Fund—W. F. Taylor, E. H. Pearce, E. G. B. Mann, F. W. Noland.

11 a. m., Sermon by Bishop J. C. Granbery.

AFTERNOON.

2 p. m., Granting and renewing local preachers' license.

Recommending to Annual Conference for Admission and Orders.

Election of lay delegates. Place of next meeting.

Reports of Committees.

Committee to examine for license: E. C. Savage, W. M. Britt, G. W. Young.

Committee to examine for Admission and Orders: T. W. Watts, F. M. Hill, W. T. Ecklar. F. S. POLLITT, P. E.

For Rheumatism and Sleeplessness

We Offer the Simplest and Best Treatment Free.

To all who know the misery and hopelessness of days and nights tortured with rheumatism, neuralgia, sleeplessness and pains in trunk, muscles and bones, we make a plain and fair proposition which we believe is filled with hope for sufferers. First, a word as to our method.

DR. BROWN-SEQUARD, of Paris, said that these ailments arose from a too great flow of electricity from the body. He thought that if this flow could be stopped the vital forces would be so invigorated as to overcome the troubles. Experimenting on this line led to the discovery of the SLAYTON ELECTRIC SWITCH GLASS CASTERS. Used on a bed they insulate the occupant completely. They prevent any flow of electricity from the body to the earth. Thus none of the natural forces is weakened. The curative results are wonderful.

No one can fully explain why so simple a remedy can drive away forever these terrible evils. The great, saving fact remains, however, that the use of the SLAYTON ELECTRIC SWITCH GLASS BED CASTERS is every day completely curing cases of rheumatism and like diseases which seemed desperate.

Read the following testimonials and see if it is not worth your while to at least make a test of this wonderful treatment, which costs absolutely nothing to try, and which cannot possibly harm you in any way.

Tecumseh, Mich., Oct. 6, 1898.

SLAYTON ELECTRIC CASTER CO.,
Gentlemen: I have been laid up with rheumatism since March 16, 1898. I have suffered untold pain and misery. Your casters have done very much to relieve me. They make me sleep well and eat heartily. I could not do without them. I am now able to get around some. Walked up town yesterday for the first time since March 16. Very truly,
R. G. GOFF.

Hudson, Mich., Oct. 20, 1898.

SLAYTON ELECTRIC CASTER CO.,
Dear Sirs: I want to inform you regarding the experiment I made with your casters. My wife was troubled with sleeplessness and I with rheumatism. I put the casters on the bed without my wife's knowledge. The first night she rested the best she had for weeks. Although I doubted any virtue in so simple an arrangement I was willing to try almost anything for relief. I can recommend them as all right. I am well satisfied with them and hope that many others who are afflicted will try them.
Yours respectfully,
F. B. CRIPPEN.

Tecumseh, Mich., Sept. 9, 1898.

SLAYTON ELECTRIC CASTER CO.,
Gentlemen: Since using your Electric Casters neither Mrs. Frost or myself have been troubled with rheumatism. Mrs. F. was formerly ever free from it before using the casters, but now says she never had a twinge of it.
Yours sincerely,
W. A. FROST.

(Dr. Frost is the leading homeopathic physician of this city.)

Morenci, Mich., Aug. 31, 1898.

A. W. SLAYTON, Mgr.,
Dear Sir: I have tried Slayton's Glass Wheel Electric Switch Bed Casters. I am troubled with neuralgia, catarrh, heart trouble, besides other things, so that I can only lie in bed one or two hours at a time. The casters were put under my bed the first night without my knowledge, yet the first night I slept well and all night, something I have not done before in years. They work like magic. Money would not buy that set now.
Truly yours,
LEVI ACKER.

(Mr. Ackers is 74 years old.)

FREE TRIAL FOR ONE WEEK. We will gladly send anyone mentioning the name of this paper a full set of the Slayton Electric Glass Casters on receipt of 17c. for postage. Try them one week according to directions. If they do not help you, send them back by mail and no charge will be made. If they do help you, send us \$2.00 in full payment. We make this remarkable offer because we can trust the readers of this paper, and because we know the great blessings which our treatment always brings. In ordering be sure to state whether for brass, iron, or wooden bedsteads.
THE SLAYTON ELECTRIC CASTER CO., 55 High St., Tecumseh, Mich.

Filmore, Illinois.

Dear Bro. Arnold: Our meeting here continues with great increasing interest. Our time was up yesterday, but the altars were crowded, and we can not close yet. I have never seen a greater interest in a revival. Scores of people have already been converted and sanctified, and the altar is packed full every service. The writer will continue here a few days longer, while Bro. Ruth goes on to Donnellson to begin the work there. This has been the *hardest* fight, though the greatest victory I have ever yet seen. One brother in his testimony said, "I have a clean heart, and, bless God, I find it just *kivers* everything!"

I suppose something near one hundred have been to the altar of prayer, most of them being blessed. Hallelujah! Will send some subscribers in a few days. My friends please remember me in much prayer. Write me according to my slate. All for Jesus. Glory! LUTHER R. ROBINSON

Knoxville, Tenn.

My Dear Brother Arnold: Will you please announce through the columns of the HERALD that we have moved to Knoxville, Tenn., where we will make our future home. Our mail should be addressed Knoxville, Tenn., instead of Elgin, Tenn., to prevent delay.

Yours for Christ and purity,
JAMES M. TAYLOR AND
WIFE, Evangelists.

Eldorado, Illinois.

DEAR HERALD: Eldorado is a town of 2,000 inhabitants situated in a fine farming country. Three railroads enter here. We have felt that the cause of Christ might be on a much higher plane than it has been, and are glad to be able to say that it is Glory to our God, who doeth all things well, we are greatly rejoicing over the meeting closed March 19th! Rev. W. J. Harney has been with us two weeks, and we have had a wonderful time. He came here March 6, and almost from that night the house was crowded, and under his most powerful, fire-baptized sermons the people began to get wonderfully stirred. Sinners cried for mercy, and believers cried just as hard for entire sanctification. Night after night the altar was crowded, and

somebody was getting either the first or second blessing. Shouts of glory went up from a whole chorus of voices. Such glowing testimonies and hallelujahs from believers who had entered into the experience of entire sanctification, and such joyful shouts from sinners who felt the pardoning power of God—it is just wonderful! Scores and scores were lifted into such blessed experiences of God's love and power to save, and from all sin, that joy beamed in their faces, while great waves of glory burst over their souls. Our church is happy; and we shall continue to preach a full gospel, and—oh, may the fire continue to burn! God bless Bro. Harney! Long may he live to preach the blessed Word. Beyond a doubt he is a great success in the work. And we would not forget dear Bro. Keasler, who sings with Bro. Harney. God bless him! He is a sweet singer, and sings the gospel with great unction and power. Our meeting was a glorious success. May God be with Bros. Harney and Keasler wherever they go, and we believe He will.

Yours saved and kept by power divine,
G. CALVERT, Pastor,
M. E. Church.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

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GN KENTUCKY.

Schedule in effect Dec. 15, 1898.

EASTBOUND.		No. 1.	No. 5.	No. 9.
Lv Louisville	7.40am	3.30pm	7.40pm
Ar Shelbyville	.....	8.09am	3.52pm	8.07pm
Ar Launceburg	.....	8.55am	4.38pm	8.50pm
Ar Versailles	.....	9.16am	4.17pm	9.10pm
Ar Lexington	.....	10.45am	4.45pm	10.35pm
WESTBOUND.		No. 6.	No. 2.	No. 4.
Lv Lexington	.....	7.30am	4.25pm	7.15am
Ar Versailles	.....	7.55am	4.32pm	7.37am
Ar Launceburg	.....	8.20am	5.15pm	8.05am
Ar Shelbyville	.....	9.12am	6.05pm	8.52am
Ar Louisville	.....	10.40am	7.35pm	7.55am

Trains Nos. 1, 2, 5 and 6 carry Free Pullman Chair Cars between Louisville and Lexington.

EASTBOUND.		STATIONS.	WESTBOUND.	
No. 12.	No. 11.		No. 12.	No. 11.
1.30pm	7.40am	Lv Louisville Ar	7.35pm	10.40am
8.55pm	9.55am	Ar LarnoburgAr	5.10pm	8.10am
4.46pm	10.43am	Ar HarrodsburgAr	4.25pm	7.30am
1.00pm	10.55am	Ar Burgin. Lv	4.15pm	7.10am

EASTBOUND.			WESTBOUND.		
No. 15.	No. 67.	STATIONS.	No. 16.	No. 6.	
1.30pm	7.40am	Lv Louisville Ar	10.40am	7.35pm	
8.52pm	9.09am	Ar Shelbyville Ar	9.12am	6.05pm	
4.17pm	10.16am	Ar Versailles Ar	7.50am	4.15pm	
4.00pm	11.10am	Ar Midway Ar	7.30am	3.25pm	
7.10pm	12.05pm	Ar Georgetown Lv	7.00am	3.00pm	

EASTBOUND.		STATIONS.	WESTBOUND.	
†No. 1.	†No. 5.		†No. 6.	†No. 1.
7.40am	3.30pm	Lv Louisville A ^r	10.40am	7.35pm
8.52am	6.20pm	Lv Versailles A ^r	7.50am	4.55pm
11.02am	7.06pm	Ar Nichlvll A ^r	6.58am	3.50pm
11.58pm	8.06pm	Ar Richmd Lv	6.06am	2.00pm
1.05pm	.....	Ar Irvine	.....	1.00pm

STATIONS.		No. 1.	No. 5.
Lv Louisville	.....	7.40am	1.45pm
Ar Lexington	.....	10.45am	10.35pm
Ar Knoxville	.....	7.00pm	1.45am
Ar Asheville	.....	5.10am	1.15pm
Ar Savannah	.....	.....	1.10pm
Ar Jacksonville	.....	.....	8.00am

STATIONS.		No. 1.	No. 5.
Ar Chattanooga	.....	5.55pm	6.45am
Ar Atlanta	.....	10.30am	11.50am
Ar Macon	.....	1.00am	2.35pm
Ar Jacksonville	.....	8.55am	9.55pm
Lv Chattanooga	.....	6.10pm	6.55am
Ar Birmingham	10.05pm	11.30am
Ar Meridian	2.30am	9.55pm
Ar New Orleans	8.30am	8.30am

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I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and non-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York.

The Nerves and Electricity.

There has been an advertisement appearing in leading publications of a most interesting device. It is the application of the teachings of the eminent Dr. Brown-Sequard, of Paris, to the treatment of rheumatism and sleeplessness. The theory of this high authority was that these diseases and other nervous disorders arose from a too great flow of electricity from the body to the earth. Such a flow is of course the natural condition, but from the weakened or fevered body it becomes dangerously excessive. This is probably the condition in all cases of weakened vitality and lessened nervous power.

While this theory had been long known, no one had thought of the plain consequence, which was that stopping this flow by insulation would bring relief. Yet such is the case. Mr. A. W. Slayton, of Tecumseh, Michigan, has patented an electric switch glass bed-caster, which cuts off the occupant of the bed from electrical connection with the earth completely. The curative results are indeed astonishing. One of the earliest cases on which Mr. Slayton tried his treatment was that of the writer of this letter:

"TECUMSEH, MICH., October 6, 1898.
Slayton Electric Caster Co.:

Gentlemen: I have been laid up with rheumatism since March 16, 1898. I have suffered untold pain and misery. Your casters have done very much to relieve me. They make me sleep well and eat heartily. I could not do without them. I am now able to get around some. Walked up town yesterday for the first time since March 16. Very truly,
R. C. Goff.

Since December over two thousand sets of these casters have been bought by readers of religious papers who have tested the merit of the casters by a week's actual use before paying. The Slayton Electric Caster Co., of Tecumseh, Mich., have so great confidence in their treatment that they will send any reader of this paper (who encloses 17 cents to pay postage and states whether for brass, iron or wooden bedstead) on condition that if after one week's trial, benefit is derived, \$1.00, the regular price, shall be mailed to the manufacturer. If no relief is felt, the casters are to be returned by mail, and no charge will be made. Surely such a generous offer is worth careful consideration.

Letter from Bro. Williams.

Dear Bro. Arnold: Every day I have occasion to thank God for that touch of divine love that makes all who possess it of kin, and it seems to me that the holiness people possess that touch to a pre-eminent degree. As the field representative of the Pentecostal Publishing Company, I am very largely deprived of the society of loved ones at home, and even friends and acquaintances, but through this divine touch God has provided for me hundreds of homes for the one I am losing, and thousands of friends for the ones left behind, and they are homes that make life pleasant, and friends that are considerate of my comfort and self-sacrificing in promoting that comfort and in advancing the Lord's work as committed to my hands; and all done in such an easy, informal way as to make it doubly appreciated by the recipient. Some months ago as I stepped a stranger from the train in a Central Kentucky town, between the hours of twelve and one o'clock at night, a colored man approached me and asked—"Are you the gentleman, Mr. G—, (the pastor of the Southern Methodist Church, and a holiness man) was looking for?" On answering in the affirmative he informed me that Mr. G— was unavoidably absent from the town, but he added: "He has instructed me to tell you what to do," which was to go far out over an indicated street until I came to a two-story frame house with an iron fence in front, and near the suburbs of the town, and without knocking or other formality, to enter the house, lock the door behind me, go up stairs and into the front room the farthest up the street, and go to bed." And alone I started out to follow his directions; I found the house and entered it as I would have done my own home, and found awaiting me as bright and cheerful room as ever greeted a "way-worn traveler," where I was soon wrapped in restful slumber; nor had I ever met a member of that family until the next morning,

when I entered the sitting-room, and was most cordially greeted by my host, and his bright-faced, happy wife.

At a small Kentucky town, not far from Cincinnati, O., as I was walking out a short distance into the country to see an aged brother and sister, I met a horseman, a stranger, whom (in asking for information) I found to be one of our subscribers and friends, and a holiness man, to whom I made known my business. He subscribed for stock in our company, and dismounting from his horse to the muddy road, he would have me, despite my protests, take his horse and continue my trip, while he pursued his way on foot.

In Poetry, Texas, a good woman who gave up snuff when the Lord sanctified her, and with these savings had bought a horse and buggy to facilitate her work for the Lord, deprived herself that she might furnish me, without charge, a conveyance for a few days' drive in the country. Many other such instances could be named. I enter a home a stranger, and in a few minutes I realize that I have met brethren and sisters in the Lord, and sometimes even before I enter the home, as occurred a few days ago at Cold Water, Miss., when Sister W— found a stranger at her door, but when she learned that he was the field representative of the PENTECOSTAL HERALD, her hearty invitation, "Come right in, brother, you are at the right place," spoke louder than words that I was welcome. Surely the Lord has made things work together for good to the business He has committed to my hands, and has also fully demonstrated the words of the Psalmist, "The Lord preserveth the stranger." With a full realization of all these things I am fully persuaded that there is a divine hand leading me, and a divine power behind this great movement. "My help cometh from the Lord which made heaven and earth." Praise God for that touch of divine love that makes us all of kin. With our inspiration born from above, the holiness movement is moving on, conquering and to conquer. Some are failing back, but they seem restless and dissatisfied, like clouds without water, drifting before the tempest into the blackness of darkness forever. Others are still under the cleansing blood, sanctified and meet for the Master's use, and exploring farther and farther, and deeper and deeper into this Beulah land of perfect love, and with songs in their hearts and shouts on their lips are pressing the battle to the very gates of the enemy, while the Master sends back from the skies the encouraging message: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on His throne."—Rev. 3:21. Hallelujah!

After my day's work was over in Vicksburg, a few days ago, I walked out to Vicksburg's "City of the Dead," and as the sun was sinking behind the trees that skirted the western shore of the Mississippi river, I stood beside the graves of dear Dr. Carradine's beloved wife and little Guy, who are so tenderly and pathetically referred to in "Pastoral Sketches." A plain marble slab, except a cluster of lilies on Little Guy's, with the following inscriptions, mark each grave.

"LAURA.
Wife of Rev. B. Carradine.
Born March 27, 1851; Died March 1, 1882.
'Well done; enter thou into the joy of thy Lord.'
"GUY.
Son of Beverly and Laura Carradine.
Born Sept. 25, 1877; Died August 30, 1886.
'He grew in wisdom and stature and in favor with God and man.'

It seemed that my heart was drawn out to my dear brother in greater sympathy and love than ever before, when I recalled this great loss to him, and his present ostracism by so many, and almost constant separation from his family as he goes preaching the glad gospel of full salvation. The shadows were deepening under the cedars near by, and after securing from each grave a simple sprig as a souvenir for my loved ones at home, who with me admire and love Dr. Carradine, I retraced my steps to the city. The stars were peeping out, and the mellow light of the moon was flooding the earth when I reached the city, and "the light" that was first kindled under the ministry of Dr. Carradine at Mineral Springs Camp-ground, in July 1894, "was brightly beaming in my soul," perhaps more brightly from my visit to the graves of his loved ones, and the holy train of thought that came into my soul that quiet February evening.

V. L. WILLIAMS,
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Low Rates West of Missouri River.

For very low rates for Western Tourists we call attention to notice from the Union Pacific Railroad in another column.

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Freed From Fits.

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BODY AND A JOYOUS
FUTURE ASSURED.



Potsdam, N. Y., Oct. 23, 1898.
W. H. MAY, M. D., New York City.
Dear Sir:—I am permanently cured of "Fits." I recommend your treatment to all who suffer from this terrible malady.
Faithfully, Mrs. L. A. CLEVELAND.

Rock House, Ohio, Oct. 30, 1898.
Dr. W. H. MAY, New York City.
My dear Doctor:—Let me state that your remedy, "Epileptide," has worked miracles for my little girl. Before she began your treatment, she was so bad with St. Vitus' Dance that she could not feed herself, nor could she walk. After using your remedy, she was able to feed herself and walked without assistance. Three months ago I stopped giving "Epileptide," and when I tell you that my little girl is now going to school, and is in perfect health, you cannot fail to believe that your wonderful medicine has effected a permanent cure. You have saved my child's life, and I ask that you publish this fact to the whole world.
Very gratefully yours,
Mrs. MARY M. SWEET.

Seville, Ohio, Nov. 3, 1898.
W. H. MAY, M. D., New York City.
Dear Doctor:—My daughter suffered for some time with "Nervousness" and "Spells." Your medicine, "Epileptide," acted like magic, and she has been completely relieved of all her symptoms. I want to express to you my gratitude for restoring my daughter to health.
Very respectfully,
Mrs. JOHN W. LEE.

If you suffer from Epileptic Spasms or Spells, Fits, Falling Sickness, St. Vitus' Dance, etc., have children or relatives that do so, or know people that are afflicted. My New Discovery, Epileptide, will PERMANENTLY cure them, and all you are asked to do is to send for a Free Bottle and try it. It has cured thousands where everything else has failed. My 90 page Illustrated Book, "Epilepsy Permanently Cured," free. When writing, please say you read this in THE PENTECOSTAL HERALD, and give name, AGE, and full address. Correspondence professionally confidential.

W. H. MAY, M. D., May Laboratory,
94 Pine Street, New York City.

ABERDEEN, SOUTH DAKOTA.

Praise God for continued and increasing victory. I had to remain in Britton, South Dakota, longer than the time appointed, on account of the interest of the work. Although the meeting was held under the auspices of the Presbyterians, the Methodist people adjourned their services and united heartily with us in the work, and reaped much fruit. I am just beginning here in the Presbyterian church. The thermometer is below zero, and great snow drifts piled along the streets, emblem of the spiritual condition of the town. May fire fall soon and melt.
E. F. WALKER.

OUACHITA, LA.

Dear Bro. Arnold: You will please announce in your paper the camp-meeting to be held at this place, beginning July 5, 1899, to be conducted by Mrs. E. J. Rutherford of Ennis, Texas, and the singing by Bro. John R. Morris. The meeting to be self-sustaining. We desire the prayers of all that a perfect wave of salvation may accompany the effort, and many souls be saved. Sanctified and kept.
VIOLA PLATT.

CHURCH NEWS.

GAINESVILLE, ARK.

The demands of a large pastorate are always great, but during times of much sickness the faithful pastor is unable to meet all the various calls. Many of my friends and former parishioners have wondered at my not writing more for the papers, and requested me to write, but my time has been more completely filled than ever before in my life, since December 1, 1898. The Gainesville Circuit is now composed of seven appointments, with more than 600 members. This is a splendid field for the spread of true holiness. There is as large a per cent of these 600 who are Christians as can be found in Arkansas. This being true, they are hungrier and readier for clear, definite teaching on entire sanctification. Last year, about fifty obtained the blessing, and as many more were converted. The fires are beginning to burn brighter. Prayer-meetings are becoming Bethels and Peniels, testimonies, richer and freer, financial matters are becoming more easily adjusted, and brotherly love is growing. As many as 250 of my members are really seeking and longing to be filled with perfect love. Hallelujah! We are expecting great things from the Lord. Nearly every sinner that attends divine services seems to be convicted. At the first opening of the altar many of them come forward. To God be all the glory. Bro. Ramsey has been in some parts of our conference, and God has blessed his labors. He expects to spend some time with me later on. The sifting time has come to the holiness work in many places. Because we have not written much lately has not been from the opposition or spirit of compromise. We belong to God unconditionally, and have our face set heavenward. "I have set the Lord always before me. Because he is at my right hand, I shall not be moved."

L. C. CRAIG.

WINTERVILLE, GA.

Dear Bro. Arnold: Please allow me to express my willingness to help the pastors and brethren anywhere. Now, who wants an evangelist of experience and a record for success, one who is free from buffoonery, vulgarity, fanaticism and gall? Speak out brother, pastor or layman. Don't be troubled for fear your people won't pay me. I can come as near living on the wind as any man. I can furnish the best of references North and South.

Apply R. O. SMITH,
MARCH 15, 1899. Winterville, Ga.

CRANDALL, IND.

Dear HERALD: Just closed a successful meeting at Elizabeth, Ind.; the writer assisted Rev. John Milton, the pastor, in a nineteen days meeting, which resulted in twenty additions and about that number of conversions. The church was also greatly revived. Bro. M. serves a good people. The writer did most of the preaching, which seemed to be greatly appreciated. I was successful in getting the HERALD in a number of homes, which I believe will prove a blessing to many. Yours in Jesus,
J. E. WOOLRIDGE.

NEW LONDON, IND.

Dear Bro. Arnold: Just closed a very successful meeting at Hillsburg, Ind. About thirty saved and sanctified. God gave us victory a 1 along from first to last. Some of the greatest sinners in town were saved and sanctified.

One woman that lived in sin came to the altar, and she had to confess that she had been sending her boy to steal corn from a man that lived in town before she got saved. One railroad man that the L. E. & W. Railroad Company had discharged for drunkenness got saved and sanctified; also his wife and daughter, and in place of a hell on earth, their home became a home of prayer. Hallelujah!

He lost his appetite, and for two nights he never closed his eyes. Thank God for salvation. My soul is on the wing this morning.

Commenced here last night; house crowded. We are expecting great things. Pray for us. Yours in Holy Love. E. A. FERGUSON,
Home address, Mt. Vernon, Ill.

RIPLEY, TENN.

Dear HERALD: The good Lord is with us on the Ripley Circuit. The Holy Spirit was poured out upon the preacher and congregation last Sunday, at Asbury. At Williams' school-house, Sunday night, March 12, we had a glorious prayer-meeting; about fifteen sinners stood up for prayers. The Christians testified for the good Lord, and sinners felt the need of salvation. Dr. R. H. Mahon, presiding elder of the Dyersburg district, is giving satisfaction as presiding officer. He is a sound preacher of the gospel—preaches the doctrine of entire sanctification at all his quarterly meetings. He is doing great work in spreading scriptural holiness in the bounds of the Memphis Conference. Our annual camp-meeting at Williams' Camp Ground will be held August 4th to 14th, conducted by J. J. Smith and others. Rev. J. W. Lawrence is assisting brethren of the Memphis Conference in their protracted meetings. Bro. Lawrence is a Holy Ghost preacher, and a safe man to have in any place. Anyone needing his help may address at Martin, Tenn.

Truly, D. M. EVANS, P. C.



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METROPOLIS ILL.

DEAR PENTECOSTAL HERALD: By your permission I take pleasure in handing you for publication a summary of the great work of the evangelist, W. J. Harney, and Prof. Keasler, the gospel singer, who accompanies him since coming to our State, and of their future engagements among us.

Their appointments up to the present have been at Harrisburg, in Saline county, Metropolis, Massac county, Galatia, Saline county, and Eldorado, Saline county, all in Southern Illinois, and as a result of their ministrations, there have been over seven hundred conversions and sanctifications to this date.

Your writer had the pleasure of attending two of these great revivals. At Eldorado, on the 12th inst., I witnessed one of the greatest religious awakenings I ever saw in my life. By seven o'clock p. m., the large M. E. Church building was filled to its capacity, including the aisles, the altar and the vestibule, there being over one hundred, who could not get in, and who were eager to hear him on the subject: "The Prodigal Son." The speaker seemed to be at his best, and held all spell-bound for the space of one hour and twenty minutes. The effect of the sermon is simply indescribable! After the close of his address, in order to make room for the seekers of regeneration and sanctification, he was compelled to dismiss the large congregation. The baptism of fire from heaven filled all waiting hearts to overflowing. Glory!

At each town in which Bro. Harney has labored, comes the report of a continuous revival and a growing zeal in the spiritual fellowship he so warmly advocates. His work shows the seal of divine approval, in that it waxes more bold, and is enduring; and how can it be otherwise, when he demands from those under conviction a "Holy Ghost-baptizing, know-no-victim, heart-felt, devil-driving, prayer-awakening, church-loving, love-everybody-gospel-searching" conversion!

God bless brother Harney in his fearless up-to-date canvass against sin and its slayers. His future engagements are as follows: Crossville, two weeks; thence to Salem; then to Grayville; thence to Elizabethtown; thence to Equality, returning to us in Metropolis the 1st of July next. He is untiring in his efforts, and the Spirit of the Master beams on his honest face.

We desire to say further, that in this broad land of ours, there is a crying need for more of just such fearless, consecrated effort, and of such lucid exposition of divine truth. May God bless Bro. Harney.

ROBERT L. NICKOLLS, City Attorney.

The Lord gave great victory at Ft. Collins. Hundreds saved. Have been here one week, and between one and two hundred saved in yesterday's meeting. Altar and front seats crowded at all of the services yesterday. House would not hold the crowd last night, and people went away unable to get seats. The Lord is owning the work. Halleujah! AGRA SMITH.

HOPKINSVILLE, KY.

BRO. ARNOLD: Please say in the HERALD that Brother and Sister Collins will hold a meeting at Hopkinsville, commencing April 3, at Anderson Hall. Would love to have some of our friends with us. We have a regular appointment every Monday night. Oh, how we do enjoy a holiness meeting. Oh for an anointing for prayer and work! We enjoy the HERALD. This leaves me sanctified. G. R. PIERCE.

STOKES, KY.

DEAR EDITORS: I feel like writing a few lines to the HERALD. I will send a club of subscribers for your paper. I want the readers of the HERALD to bow with me in prayer for the people of the Horse Shoe Bottom. Pray for my son that he may be saved and sanctified, and when he is saved you will hear from me again. Oh! for God's blessings upon us all. I do love to hear from the people through the columns of the HERALD. I have just been reading Bro. M. M. Hunter's and other's reports of their meetings, and it does my soul good to hear of good meetings. I wish more would write to the HERALD. I am on the altar; thank God for full and free salvation. Your sister in Christ, LETTY J. WOOLRIDGE.

COAL RUN, KY.

RELIGIOUS BOOKS AND BIBLES WANTED!! DEAR PENTECOSTAL family: Our Father's vineyard is very large, and we all have our place in it. My place seems to be in the mountains of Kentucky. I have preached to thousands in this mountain section from goods boxes on court days, in school-houses, in groves, and private houses. I have found many homes destitute of Bible, religious papers, and books. I have bought many Bibles and put into these homes, and still know of many homes that have not a Bible in them.

What I want is: if you have a good second hand Bible or religious book, mail it to me at Coal Run, Ky., and I will place it in the hands of some one who hasn't any.

Friends, don't say "I will try to remember this," but what you do, do quickly, and then it will be done. Yours for the salvation of the world. M. C. REYNOLDS.

WINCHESTER, VA.

DEAR HERALD: Since I last wrote you of the meeting at Valley Mills, I have been in a meeting at Big Run, near Circleville, West Va. God was with us in power. The pastor, Rev. E. W. Felmer, is a holiness man, and all for God. It was said by many that the Creary Grove appointment was the hardest on the circuit, and like Paul, "I partly believe it." A few penitents at the altar the second night, but on the third night the devil seemed to be turned loose. Drinking, shooting, and striking against the outside of the church, but like Lot, we got the angels inside, and God to smite them outside with darkness, and he did until some of the leaders fell at the altar crying for mercy. The battle was the Lord's, and he knows how to defeat the devil and to achieve a glorious victory; so in this. The very best of order was preserved, and we never spoke to a more quiet and appreciative audience. Some thirty at the altar one night; twenty-seven conversions and seventeen sanctifications. May God's richest blessings rest upon the Mullens family, the sanctified home where we were welcomed to their bounty. May God reward them accordingly (Matt. 10:41) and give us more sanctified homes. The Lamberts and Bennetts were numerous; may they be blessed for their good works and kind hospitality.

We love the union of the Spirit, and in this we saw the Dunkards, United Brethren, and Methodists, all working in harmony. West Virginia is longing for the light of entire sanctification, a second work of grace. Fields are white and ready to harvest; who will go? Who will say, here am I; send me? M. L. YEAKLEY.

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Editorial Advice.—Write to the Doctor today, ask his advice, and he will give you the benefit of his years of experience. Don't delay, but send your full name and address to Dr. T. A. Slocum, 96 Pine Street, New York, N. Y., and be sure to say that you read this generous offer in the PENTECOSTAL HERALD.

EMMET, ARK. — DEAR HERALD: Allow us space in your paper to tell what the dear Lord has done, and is doing for us. We are new subscribers to the HERALD; it is a welcome visitor to our home; it is next to our Bible. We love every holiness movement. Praise the Lord, we have another sanctified preacher this year, Bro. R. F. Crow. Last year Brother W. D. Owens, was on the circuit, and we are so thankful he was sent to us, for he was instrumental in leading us into sanctification. Last July, the third week, we consecrated ourselves and all to the Lord, and he sanctified our souls. We were snuff and tobacco users, but glory to his name, we have clean mouths now. We could not use the filthy stuff to the glory of God; neither do we believe any one else can. Some say they would not mind trying to quit if they knew they would not want it, but when we give ourselves up wholly into the Lord's hands, we need not fear that

we will want to do anything that will displease him. The river looks too wide and deep for them before they get near it. We prayed mightily to the dear Lord for a sanctified preacher this year, and we didn't expect to get disappointed either. We took him at his promise in Mark 11:23, 24; how true all his promises are.

We believe Bro. Crow will do much good; he is all for the Lord. Anyone would know where he stands, just to hear him sing one of those glorious songs, in "Tears and Triumphs." Would to God that all preachers who profess to be his servants, would possess and preach this great Bible doctrine of entire sanctification. How the churches would wake up. We are so thankful that some are on the highway of holiness, and dear Lord, speed the day when all others will be there, too.

We desire the prayers of all God's children. Lord bless the HERALD and all its readers. Yours for holiness. J. W. AND ADESSA BAIRD.

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Keensburg, Illinois.

DEAR HERALD: Pray for us. God is graciously blessing the people of Keensburg and surrounding towns and neighborhoods who are attending the revival services at the M. E. Church here. Quite a number have been converted and joined the church. A great deal of opposition from the Christian Church, which is 60 years old, while the M. E. Church is only 4 years old. But oh, the Lord is blessing the preaching of Bibleism and Methodism by such men as B. F. Sheffer, B. A. Hoar and W. D. Margrave. And the writer has been singing the Gospel into the hearts of the crowds who attend; am very ably assisted by Bro. M. F. Denton, of Cairo, Ky., who attracts the people to his pure and clear bass voice. Oh, how I love to sing the Gospel! God bless my choir at Keensburg! Meeting will continue for some time. We will begin at Creel Springs, Ill., 4th of April with Bro. J. E. Jines. Pray for us. I want to say through your good paper that evangelist W. J. Harney and I will have charge of the Eddyville, Ky., camp-meeting, beginning August 1st, closing the 13th, 1899. I will join H. C. Morrison at Eddyville, Ky., May 7th in a meeting.

I am yours, in Gospel singing, saved to the uttermost,

W. E. CHARLES.

Union Star, Ky.

DEAR HERALD: I have been here two days with Bro. J. B. Galloway, P. C. Our services are growing in interest. We are praying for a greater work here. I have received a very touching letter from a lady in Missouri who is very anxious to be converted and saved. She is a reader of the HERALD, and wants myself and Aura Smith to pray for her salvation, with other friends. Will the readers of the HERALD join me in prayer for this dear lady that she may be saved and her life prolonged that she may bring up her children for Jesus. Your brother.

J. J. SMITH.

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Gordon, Texas.

I have been engaged in evangelistic work for four years. Am entering upon the spring campaign, and am open for engagements. Bless His dear name, how sweet it is to work for Him! Full salvation is my theme. L. P. GRUBS, Evangelist, Methodist Protestant Church.

MANMOTH SPRINGS, ARK — DEAR HERALD: I have been in the mountains of Missouri and Arkansas, for three months. This is a poor country and has been neglected. About the towns are some churches, but they are as tightly closed against Bible holiness, as the kingdom of Christ is against sin. But this dear people want the full gospel, and are not able to support a preacher and pay his railroad fare. I have been asking the dear Lord to open up a way for them, and give them a man who was willing to suffer the discomforts of life, and take a tend and go through those mountains and sleep on straw.

While I was praying I received a letter from J. M. Robinson, Elder in the Free Methodist Church, requesting me to come here and take a tent and do the work of a pioneer in those mountains. We have promised to take the tent and go or furnish some one when we had other calls. But we need a wagon and team, which will cost some thing near \$150 for wagon, team and harness. We are not able to furnish them, but have asked the Lord this morning to give us the needed help. So brother, sister, will you respond to the cry for help, by sending us a few dollars for this work. If so address my home office, Ripley, Miss. We also want a young soldier, who is baptized with the Holy Ghost and loves to work, to go with me over those mountains. So let me hear from you at once. Your's in the war, J. N. WHITEHEAD.

FRANKLIN, TENN. — Please announce in the HERALD that the Rev. Seth C. Rees will conduct a meeting at the Holiness Tabernacle here, from May 5th to 16th. Every body invited. Free entertainment will be furnished all preachers who attend this meeting. Your's in His name, R E HAYNES.

Wanted.

At once, an elderly lady who is sanctified, to take charge of our home during our absence. To a good lady will give a permanent home; write at once. Sam. S. Holcomb and wife, evangelists, Little Rock, Ark.

Elizabethtown District.

THIRD ROUND OF QUARTERLY MEETINGS. Hodgenville, March 24-26; Elizabethtown, March 26-27; West Point (Haynes) April 4-5; Constantine, (High Plains) April 6-7; Long Grove, (Howe's Valley) April 8-9; Louisville Cir., (Mt. Holly) April 15-16; Stephensport, (Cross Roads) April 22-23; Wolf Creek, (Cedar Flat) April 29-30; Millerstown, (Millerstown) May 4-5; S. Leitchfield, (Taylor's Chapel) May 6-7; Leitchfield, May 7-8; Brandenburg, (Cedar Grove) May 13-14; Sonora, (Zion) May 20-21; Vine Grove, (Cedar Creek) May 27-28; Hardinsburg, (Webster) June 10-11; McDaniels, (Alexander's Chapel) June 17-18; Fall's of Rough, (Spurrier's) June 17-18; Big Spring, (May's Grove) June 24-25. G B. OVERTON, P. E., 1119 Floyd St., Louisville, Ky.

The District Conference for the Elizabethtown District will be held at Ridge Spring, June 1-4, Bishop H. C. Morrison presiding.

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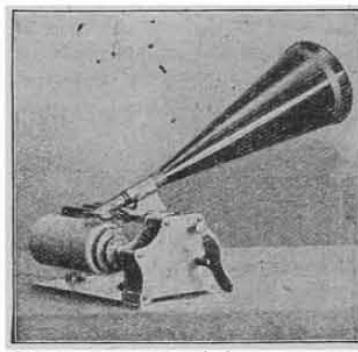
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Bardwell, Ky.

Dear Brothers: I have just returned from northwest Missouri, holding meetings. Was at Mercer and Albany and met many blessed holiness people; Bros. Swigart, Free Methodist, pastor at Mercer, and Dr. Lorimer, once prominent in M. E. Church, South, but now prominent in "heavenly places." Please announce my meetings at Hopkinsville, Ky., to begin April 1st. Workers who can, meet us there.

J. H. COLLINS.

Mt. Zion, Mo.

DEAR HERALD:—After a rest of three weeks we will return to the battle against sin. I will, the Lord willing, go up to Springfield, Mo.

This country is awakened to the glorious work of spreading Bible Holiness. This association has or-

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ganized to work, not just for a name. The officers are a Holy Ghost baptized set of brethren who say holiness must be preached. They have a President who has the "go" in him. Oh how he does love to advance the cause of Entire Sanctification! Anyone desiring to communicate with the Fairfield Holiness Association will address T. J. Tipton, Iconium, Mo., or Wilbur Liston, Mt. Zion, Mo. This association needs a live young man that is full of faith and the Holy Ghost to come and stay and work in the bounds of the association. I would like to have a helper in the work to travel with me to sing and lead testimonies who is fully saved and wants to learn. Address me at Ripley, Miss.

Yours under the blood,
J. N. Whitehead.

Mar. 10, 1899.

Lebanon District.

THIRD ROUND.

Lebanon Station, April 1-2; Bar's town and Samuel's at Bardstown. 8-9; New Haven at Smocks, 15-16; Thurlow at Beech Grove, 22-23; Greensburg and Early at Early, 29-30; Mannsville at Wesley Chapel, 29-30; Casey Creek at Atwood Chapel, 29-30; Upton at Bonnierville, 29-30; Bradfordville at Bethesda, May 6-7; Greensburg Circuit at Pleasant Hill, 13-14; Springfield at May's Chapel, 13-14; Munfordsville at Powder Mills, 20-21; Shepherdsville at Bardstown Junction, 20-21; Campbells-ville at Soul's, 27-28; Buffalo Circuit at —, June 3-4; Mt. Washington at Fairmount, 17-18; Jeffersontown and Cooper at Cooper, 24-25. C. R. Crows, P. E., 119 West Broadway Street, Louisville, Ky.

Women who suffer with any form of ailments peculiar to their sex, and who are discouraged by their past experience with doctors, patent medicines and so-called sure cures, should write to Dr. F. Abendroth, Indianapolis, Ind. Dr. Abendroth's Pastilles are ABSOLUTELY GUARANTEED to cure every form of female disease. Price \$1.00 a box or six boxes for \$5.00. A new book, "Health and Happiness for Mothers and Daughters," mailed free for the asking. Address, Dr. F. Abendroth, Indianapolis, Ind.

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